

CONFIDENTIAL

[No. 51 of 1911.]

REPORT

NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 23rd December 1911.

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1941 enp ló mltetishá

NIL

1941 enp ló mltetishá

—And this is the end of the world—

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"Intelligence from Tehran and elsewhere"
An appeal
Lord Roberts' views on the Afghani war
Tribal
Education of Indians in Persia
Indians in Canada

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(1500)

LIST OF NEWSPAPERS.

[Corrected up to the 31st August 1911.]

Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Bengal.				
"Bangaratna"	Krishnanagar	Weekly	Kamal Lal Das, Karmakar, age 34	1,500
"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 64; Hari Mohan Mukherji, Brahmin, age 48; Satyendra Kumar Bose,	12,000
"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, v. s. s. s., Brahmin, age 60; Bhuvanath Mukherji, s. s., age 48 years, Brah-	450
"Basumati"	Calcutta	Do.	Sasi Bhushan Mukherji, age 45 years; Hari Pada Adhikari, age 40; Mani Lal Banerji, age 36.	17,000
"Birbhum Hitaisi"	Birbhum	Do.	Raj Ranjan Sen Gupta, age 45	750
"Birbhum Varta"	Suri	Do.	Debendra Nath Chakravarti, Brahmin, age 37,	340
"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	500 to 1,000
"Chabbis Pargana Var- tavaha."	Bhawanipar	Do.	Hem Chandra Nag, s. s., Kayastha, age 39.	500
"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 45	1,300
"Dainik Chandrika"	Calcutta	Daily	Hari Das Dutt, Kayastha, age 40	500
"Education Gazette"	Calcutta	Weekly	Pandit Nibaran Chandra Bhatta- charyya, Brahmin, age 55 years.	1,400
"Hindustan"	Calcutta	Do.	Hari Das Dutt, Kayastha, age 40	1,000
"Hitavadi"	Ditto	Do.	Anukul Chandra Mukherji, Editor; Jogendra Kumar Chatterjee and Manindra Nath Bose, Sub-editors.	30,000
"Jagaran"	Bagerhat	Do.		About 200
"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
"Kalyani"	Meghna	Do.	Biswar Mukherjee, age 47, Brahmin,	500
"Khulnavasi"	Khulna	Do.	Gopal Chandra Mukherji, Brahmin, age 50.	500 to 600
"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 40.	500
"Medinipur Hitaisi"	Midnapore	Do.	Amrita Nath Nag, Kayastha, age 34.	500
"Muhammadi"	Calcutta	Do.	Muham. ad Akram Khan, age 36; Akbar Khan.	1,000
"Murshidabad Hitaisi"	Murshidabad	Do.	Bonwari Lal Goswami, Brahmin, age 48.	100
"Navajivani-o-Swadeshi Christian."	Calcutta	Monthly	Rev. Lall Behari Shah, Native Christian age 52.	300
"Nayak"	Ditto	Daily	Rajkumar Sen, Baidya, age 38	3,000
"Nihar"	Coutai	Weekly	Madhusadhan Jana, age 42	300
"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 37	500
"Pallivasi"	Kalna	Do.	Sosi Bhushan Banerji, Brahmin, age 46	About 450
"Prachar"	Calcutta	Monthly		
"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 46; Banku Behari Ghose, Goals, age 40.	650
"Pratihar"	Berhampore	Do.	Kamakhyia Prosad Ganguli, Brahmin, age 52.	500
"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 40.	About 700
"Ratnakar"	Asansol	Do.	Satya Kinkar Banerji, Brahmin, age 25.	600
"Samej"	Calcutta	Do.	Sarat Kumar Mitra; Bihari Lal Ray, s. s.; Saroda Charan Mitra, chief contributor.	1,000
"Samay"	Ditto	Do.	Adhar Chandra Das	500
"Sanjivani"	Ditto	Do.	Shiva Nath Sastri, M.A.; Ramenanda Chatterjee, M.A.	10,000
"Sri Sri Vishnu Priya-o- Ananda Basar Patrika."	Calcutta	Do.	Rasik Mohan Chakravarti, Brahmin, age 38.	2,000
HINDI.				
"Bara Bazar Gazette"	Calcutta	Weekly	Chaturbhuj Aditihya, Brahmin, age 30 years.	300
"Bharat Mitra"	Ditto	Do.	Sew Narain Sing, age 39; and Amrita Lal Chakravarti, Brahmin, age 48.	2,300

(1510)

LIST OF NEWSPAPERS—continued.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
HINDI—continued.					
38	"Biher Bandhu" ...	Patna ...	Weekly	Nand Kisor Das Sarma, age 33	1,000
39	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 37	1,350
40	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. W. Trotter	3,000
41	"Hindi Bangavasi" ...	Calcutta ...	Weekly	Hari Kissen Joshi, Khetri, age 35	3,000
42	"Hitvarta" ...	Ditto	Do.	Rao Purandkar, Mahratta, Brahmin, age 30	300
43	"Lakshmi" ...	Gya ...	Monthly	Madho Prasad, age 32	(This number for August 1900)
44	"Marwari" ...	Calcutta ...	Weekly	R. K. Taksar, Hindu, age 40	600
45	"Mithila Mihir" ...	Darbhanga ...	Do.	Bishno Kanta Jha,	600
46	"Sattya Sanatan Dharma" ...	Calcutta ...	Monthly	Radha Mohan Gokulji, Vaisya, age 41	2,000
47	"Shiksha" ...	Airah ...	Weekly	Shukhai Narain Pandey, Brahmin,	300
48	"Sri-Sanatan Dharma" ...	Calcutta ...	Do.	Ambika Prasad Bajpa; Sew. Narain Lall.	300
49	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Sangarwar Prasad Sarma, Babhan by caste.	1,000
URDU—continued.					
50	"Nama-i-Muqaddas Hablul Matin" ...	Calcutta ...	Weekly	Sayyid Jaleeluddin, Shish, age 60	1,000
51	"Al Punch" ...	Bankipore ...	Weekly	Syed Ahsan Muhammadan, age 40	600
52	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 37	600
53	"Star of India" ...	Airah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 60.	600
URDU—continued.					
54	"Garjatbasini" ...	Talcher ...	Weekly	Shagirthi Mitter, Brahmin, age 43	300
55	"Sambalpur Hitaisini" ...	Deogarh, (Bamra) ...	Do.	Dinebandhu Garhnai, Ghata, age 36	400
56	"Samvad Vahika" ...	Balasore ...	Do.	Kasinath Panda, Brahmin, age 36	600
57	"Uriya and Navasamvad" ...	Outback ...	Do.	Ram-Tarak Sen, Tamuli, age 49	600
58	"Utkal Dipika" ...	Outback ...	Do.	Gauri Sankar Roy	600
59	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
60	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
61	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
62	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
63	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
64	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
65	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
66	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
67	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
68	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
69	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
70	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
71	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
72	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
73	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
74	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
75	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
76	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
77	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
78	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
79	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
80	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
81	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
82	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
83	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
84	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
85	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
86	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
87	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
88	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
89	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
90	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
91	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
92	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
93	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
94	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
95	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
96	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
97	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
98	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
99	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600
100	"Utkal Varta" ...	Calcutta ...	Do.	Monti Lal Moharana, Karmakar, age 47.	600

(1511)

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 24th August 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Hindi Biharee"	Bankipore	Weekly.	... Sheikh Abdur Rahim, Muhammadan.	
2	"Bajrangi Samachar"	Jamora (Gaya)	Monthly.		
3	"Sulabh Samachar"	Calcutta	Weekly.		
4	"Moslem Hitaishi"	Calcutta	Weekly.		
5	"Vartavaha"	Ranaghat	Weekly.		
6	"Viswadut"	Howrah	Weekly.		
7	"Rajsekti"	Parulia	Weekly.		
8	"Bharat Mitra"	Calcutta	Weekly.		
9	"Mahamaya"	Chinsura	Weekly.		
10	"Durbar Gasette"	Calcutta	Weekly.		
11	"Medini Bandhav"	Midnapore	Weekly.		
12	"Bharat Mitra"	Calcutta	Daily.		

L.—FOREIGN POLITICS.

The *Nama-i-Muqidas Habul Matin* [Calcutta] of the 11th December

An address to the Persians.

addresses the Persians in the following words:—

"O sons of Keomurs, Kava, Feredun, Xerxes and Nadir! Do you know what the Russians want to do with you and your country? They desire to keep you under their subjection and to trample down your country and the graves of your forefathers under their feet. They would turn your mosques into churches and places of worship into stables.

O Princes of Asia! Show the activity which you once showed against the Turanians. Display the zeal you once showed under Nadir. Russia is the same country which trembled, as far as Moscow, with fear of an invasion by you. You are the sons of those who, for decades, humbled Russia in many a battle field. Russia is the same country which suffered such a historical disgrace at the hands of a handful of Japanese. Shake off your fear, which is the cause of all your disgrace, and having confidence in God and your own national strength protect your old honour. When you are on the right side God will help you. Follow your Master, i.e., Ali, the 4th Caliph, who was never afraid of an enemy and used to say "It is better to be killed than to be disgraced." Follow your forefathers, upon the blades of whose swords were written "To submit to or to fly from an enemy is to become a non-Persian!"

It is now time for you to make an effort and sacrifice, and thus acquire a name in history like that of your forefathers. Do not give your enemy an opportunity to laugh at you, and do not make your friends despair of you. All Europe and Asia are looking at you to see how you protect your liberty and the honour of your forefathers, by your bravery.

O Persians! This is not the time for selfishness or mutual discord. The enemy is not against any particular class among you, but desires to take the liberty of each and every individual of the country.

The politicians are unanimous in holding that the present external and internal affairs of Russia are in such a chaotic state that she is not in a position to engage in war with another country. But she relies on the terror inspired into the Persians by her during the past hundred years, and in their mutual discord. As soon as the Persians shake off their fear and unite together neither the Russians nor the English would dare send their troops into your country.

There is at present a hitch about this Anglo-Russian Convention so far as Persian affairs are concerned. The English are trying to make the Russians observe the spirit of the agreement, while the latter is determined to violate it so that it may come to an end. The English know it, but they screen the doings of the Russians; Sir Edward Grey is determined to keep to the agreement, even at the cost of the sovereign rights of Persia. He, therefore, suppresses correct information about their doings, simply to stifle criticism. For everyone knows that the protection of the sovereign power of Persia is the life and soul of the agreement. The Persian Government cannot be compelled to ratify this agreement and is free to engage English or Russian servants in the north or the south. The English are not against the existence of the Persian Government for appearance's sake simply to avoid any friction with Russia, otherwise they do not like that Persia should grow as strong in Central Asia as Japan. They once prevented Persia from negotiating a foreign loan, but they are now supporting Russia's objection to the appointment of foreign Counsellors by Persia. The Persians should know that it is not politic to deprive any country of its sovereign rights all at once. Mulai Hafiz is still called the Sultan of Morocco, and coins are being struck in his name, but he is now reduced to a titular ruler. In conclusion, the paper advises the ministers and the members not to submit to the demands of their enemies, for as soon as they comply with one demand another will be made, and this continued till, like Herzegovina and Bosnia, the whole country is annexed. Mulai Hafiz now shares the fate of the Queen of Madagascar, and if the Persians remain inactive their country also will share the fate of Morocco.

NANA-I-MUQUDDAS
HABIBUL MATIN,
Dec. 11th, 1911.

NANA-I-MUQUDDAS
HABIBUL MATIN,
Dec. 11th, 1911.

NANA-I-MUQUDDAS
HABIBUL MATIN,
Dec. 11th, 1911.

NANA-I-MUQUDDAS
HABIBUL MATIN,
Dec. 11th, 1911.

NANA-I-MUQUDDAS
HABIBUL MATIN,
Dec. 11th, 1911.

NANA-I-MUQUDDAS
HABIBUL MATIN,
Dec. 11th, 1911.

2. Referring to a telegram sent by the spiritual leader Muhammad Kasim Al-tabatabai, Abdullah Almasindarani and Muhammad Kasim Al Khorasani, exhorting the

The spiritual leaders of Persia.

Persians in general, and the leaders and tribes in particular, to unite together and stand firm against the Russians and the English, the *Nama-i-Muquddas Habibul Matin* [Calcutta] of the 11th December is very glad to find that the spiritual leaders have now joined together in the exhortation of the people. As Muhammad Kasim Al-tabatabai, who never took interest in such matters, has joined the spiritual leaders Abdullah of Masindaran and Muhammad Kasim of Khorasan, the paper hopes that unity amongst the Persians would surely be effected and the people will attain their object. The Persians should know, says the paper, that the order of the spiritual leader is binding not only on the chiefs and leaders of tribes but upon every Persian, man or woman. It then exhorts the people to give up lethargy and unite together to protect their common rights.

3. The *Basmati* [Calcutta] of the 16th December says that Lord Morley has not been able to give a satisfactory answer to any of the questions raised in the House of Lords by Lord Curzon on the present situation in Persia.

Lord Curzon on the Persian question. Lord Morley has said that the present rapid downfall of the power of Persia is due not to the Anglo-Russian Convention but to Persia's misinterpretation of its terms. Are all the cases of oppression on Persia by Russia effects of Persia's misinterpretation of the terms of the Convention? Strange indeed! However that may be, if the interest of Persia is in any way subordinated to the interest of Russia, people will blame England, the champion of liberty all over the world. Tyrannical Russia knows not how to respect liberty. She revels in oppression and rapine.

4. Referring to the speeches of Lord Curzon and Lord Morley on the 7th December, regarding the present situation in Persia, the *Nama-i-Muquddas Habibul Matin* [Calcutta]

of the 11th December says that Lord Morley has admitted all the objections of Lord Curzon, but in order to justify the attitude of the English Government and put a veil on the unjust interferences of Russia, he lays the whole blame at the door of Mr Shuster, who has already refuted those objections officially. In their speeches two things appear to be contradictory to each other, viz., the unanimity of the English politicians on the necessity of protecting the sovereign rights of Persia as well as on the necessity of maintaining friendly relations with Russia and so serving her unjust acts. In his concluding speeches Sir Edward Grey, in Parliament, some time ago, had said that it would be dangerous to acquiesce, whether directly or indirectly, to the diplomacy of Russia. But it is an expression which in politics admits of different interpretations. The Persians should know that diplomatic help will be of no avail until they take the initiative in their own hands.

5. Referring to the meeting of Muhammadan women in the house of the Hon'ble Mr. Golam Husain Ariff to express their sympathy for the people of Tripoli and Persia and to the telegram sent by them to Her Majesty the Queen, the *Nama-i-Muquddas Habibul Matin*

[Calcutta] of the 11th December is very glad to find that sympathy and unity have taken hold of the hearts of not only men, but of women as well, of the Muhammadan community. It is the first occasion that Muhammadan women have shown their sympathy for their community at large, and it is hoped that women of other Islamic countries would follow this example.

6. Referring to the protest of the merchants and the mill-owners of Manchester to the policy of Sir Edward Grey in Persia, the *Nama-i-Muquddas Habibul Matin* [Calcutta]

of the 11th December says that the protest clearly corroborates what has already appeared in this paper for the past six years regarding the Anglo-Russian Convention and the loss which England was sure to incur on account of this agreement. The mill-owners of Manchester and Lancashire, or the merchants of England in general, have no concern with any political party. They see actual facts and mark the loss which England has to suffer. Decidedly it is they more than any other who pay greater attention to the welfare and economical advantages of their country. If Sir Edward

Grey, in spite of finding out his political mistake in entering into an agreement with Russia, will not change his policy, he will be obliged to give up his present post. Though the Russians and the English assert that they adhere to the spirit of their agreement, yet their action clearly belies their professions. It is for them to quote the terms of the agreement which justifies them in objecting to the appointment of foreign counsellors or insisting upon their dismissal when so appointed? Is such interference consistent with the terms of the agreement which guarantees the sovereign rights and independence of Persia or her liberty to initiate domestic reforms?

7. In continuation of its article on the Russo-German treaty (see Weekly

Russo-German Agreement.

Report of the 9th December 1911, page 1459 and paragraph 5) the *Nema-i-Muqaddas Habul Matia*

[Calcutta] of the 14th December reproduces the remaining part of the article which says that three great European Powers (meaning England, Russia and Germany,) have now united together to blot out the sovereign power of an old empire, i.e. Persia.

The Persians did not attach any importance to the Anglo-Russian Convention of 1907, and it is but meet and proper that they should not accept the present agreement as binding on them. They have no one to help them except their own firm resolution. They should prefer an honourable death to an ignominious life. If they show any laxity in protecting their own rights and country they will have to bid farewell to their liberty also, along with their honour, besides bringing down upon them the hatred and wrath of God and the Prophet for having allowed mosques to be converted into churches, etc., etc.

8. The *Sanyam* [Calcutta] of the 14th December publishes a narrative

"The crisis in Persia."

of the events in Persia which have led up to the recent political crisis there. Reference is made to

the Russian demand for Mr. Lecoffre's dismissal and for a Persian grant for the maintenance of Russian troops now quartered there; to Persia's compliance with the demands, after some hesitation; to the terms of the Anglo-Russian Convention and to Lord Carson's recent speech on the subject in the House of Lords and to Lord Morley's reply thereto; to Russia's fresh demands for the punishment of Ala-ud-Dowla's murderers; to the resentment caused among Russian newspapers by Lord Carson's speech; and lastly to the recent request from Indian Persians for intervention of the European Powers to settle the quarrel between Persia and Russia.

9. Judging from past experience of Russian policy in Manchuria and

"The fate of Persia."

elsewhere, the *Hittavadi* [Calcutta] of the 15th December is very much sceptical whether Russia, if

once she sends troops to occupy North Persia, will ever again get out willingly. Besides, it is well known that Russia has long coveted Persia, and has been kept away by fear of collision with Britain. During the last few months and years Russia has apparently left nothing undone to prevent the restoration of order and good government in the north. Mr. Morgan Schuster has detailed a series of such acts—the net effect of which has been to discredit the Persian Government and to exalt Russian influence in the eyes of the ignorant populace. Neither Russia nor England has in fact treated Persia as a friend or an independent country. It is the Anglo-Russian Convention which has emboldened Russia to take up the attitude she has. Lord Morley's recent speech in reply to Lord Carson in the House of Lords shows clearly enough that Persia is expected to be guided by the advice of England and Russia, though nominally she is a free country. Persia is being coerced by Russia and she is helpless. Her situation is indeed critical. The only hopeful thing is that her political leaders at the present moment are acting with great restraint.

10. The *Mahamudi* [Calcutta] of the 15th December writes that

"Russian goods must be boycotted"

Russian goods must be boycotted. Persia forms the backbone of the few Moslem states yet left

after the appeasement of the terrible earth-hunger of the European Powers. God forbid, but the injustice which characterises Russia's recent efforts to rob Persia of her freedom makes it very difficult for the latter to survive as a free nation. The whole Persian population has recently declared for freedom or death. If war begins, there is no estimating the loss of life which will ensue. May God give them strength to do their duty.

HANAI MUQADDAS
HABUL MATIA,
Dec. 14th, 1911.

SANYAM
Dec. 14th, 1911.

HITTAVADI,
Dec. 15th, 1911.

MAHAMUDI,
Dec. 15th, 1911.

It is the bounden duty of Indian Moslems at this crisis not to be content merely with expressing lip sympathy with their Persian brethren. Their common Islamic faith emphatically forbids such a thing. It may be asked what can a subject people like them do except showing their sympathy? Well, they can resort to boycott. Let Indian Moslems try to rob Russia of her bread. Let them swear with all circumstances of solemnity and publicity to boycott Russian goods. If they have any spark of Islamic heroism still left them they will never hesitate to do this.

There is yet another duty most painful to Moslems. But—God forbid—if the necessity arise, it must be discharged. Unless the British Government refrains from lending its moral support to Russia as now, it will be a duty for Moslems to boycott things British also in order to gain the deep sympathy and draw the earnest attention of the British public. May God so ordain that we may not have to live to see that day!

MUHAMMADI,
Dec. 16th, 1911.

11. The *Muhammadi* [Calcutta] of the 16th December writes:—

The Moslem states of the world when they discarded the old methods of rule as obstructive to progress and sought to introduce modern methods in their place found European statecraft standing in their way as a hungry demon eager to devour them. The case of Japan had taught her the expediency of not neglecting the Musalman states and allowing them in time to become so powerful as to be difficult to keep under her control. For this reason, as soon as the signs of awakening manifested themselves in the Moslem world, the Christian Powers entered into treaties to partition them amongst themselves. The results of this earth-hunger, as manifested in the destruction of Moslem glory and happiness and liberty, are not unknown to our readers. Algeria, Bosnia, Herzegovina, Zanzibar and Morocco all have fallen into Europe's hands in the course of a single year. European policy and justice and righteousness hold it neither unjust nor wrong to do anything to spoliage a Moslem's property, where such an act is not likely to cause any strife among the European Powers themselves.

Everyone knows the recent history of Tripoli. Europe was anxious to divide the immense power of Arabia in Africa, and Italy consults the other Powers who all agree, specially Britain, which eagerly assents. Every European Power was interested in it, so it could not be unjust according to European logic. So Italy suddenly invades Tripoli, the Turkish troops in that Province cannot be expected to hold out for long, and England holds under control Egypt, the only land route for the despatch of fresh reinforcements. If Tripoli still holds out, it is due only to God's mercy and to the brave stand made by the local population regardless of all sectarian differences. The entire Moslem world has its attention engrossed by the stories of Italian outrages on Arab men, women and children, and waits expectantly for British intervention against these brutal acts, when the news comes that Russia has given Persia an ultimatum of 24 hours for the settlement of some alleged claims. The British Government, which has established peace in the Eastern and in the Western world, assents to what Russia has done. For, it is in connexion with Persia that the secret alliance which exists between Russia and England has been framed. Formerly, England and Russia were almost natural enemies, but since the conclusion of this alliance they have become fast friends. The story of Russia's quarrel with Persia may be briefly likened to the story of the wolf and the lamb in *Æsop's* fables.

Since the subversion of the old autocratic regime in Persia, a number of selfish traitors in the country, such as are always to be found everywhere, have been obstructing the establishment of peace. Russia also is spending immense sums of money among professional plunderers of the country to encourage them to go on with their nefarious trade and add to unrest in the country, so that she may have a pretext for interference afforded her. In the meantime, Russia has concluded a secret alliance with Britain. And since then she has consistently baffled the efforts of Mr. Morgan Shuster to reorganise the Persian finances—her efforts to that end culminating lately in the ultimatum to which reference has been made previously.

It is strange that the British Government should apparently now be more careful than ever to wangle on the public opinion of the entire Moslem world, of the whole British nation and of all Asia. Lord Carson truly said that England and Russia, by their one-sided alliance framed without consultation of Persia are working towards hastening Persia's downfall. What the terms of this alliance are we do not know; but apparently it is going to prove fatal to Persian independence. Indeed, it seems that the one aim of that alliance is to rob Persia of her independence. If Persia is required to ask for Russia's permission before appointing an official, if she is to restore to Russia property confiscated from her own officials and send away her own sentries who are being replaced by Russian Cossacks who are guarding traitors—and to all this Britain is a consenting party—how can Persia be called an independent country?

Sir Edward Grey is still trying to appease the Moslem world with mere words. Save us from all talk of restoring peace. What this means when Christian Powers are concerned we know to our cost. The world knows what sort of peace Italy has established in Tripoli. Past experience disinclines us to believe in the truth of the idea that Russia will withdraw her troops as soon as peace is restored. Could Russia, in spite of similar promises in the case of Manchuria, be persuaded to execute her promise till she was dislodged by force by Japan? Let Persia if she can, defend herself by the sword.

Persia has belonged to Islam for 1,300 years now. Will her ancient civilisation, her dramatic literature, her happiness, her liberty, her glory, her memory all now sink in oblivion? Will not her old sins be atoned for by the offering of blood and the self-sacrifice of scores of Moslems? Will not Iran be able to teach Russia the lesson that Japan taught her? Musalmans, call upon God, He alone can sustain us at the present moment with strength and intelligence.

12. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 11th December reproduces an article contributed by Mr. Stead, who

An appeal.

says that the present is such a critical moment in

the history of mankind as upon it depends the future of the whole human race and we shall have to repent in future if we be indifferent to the present.

Instances of a strong Power oppressing its weak neighbour are numerous, but up till very lately the usurpers found some pretext or other for their deeds which made it difficult for common people to judge rightly and form any opinion about them. The recent cases, however, leave little doubt for any person to give her verdict.

The invasion of Tripoli by Italy is one of those crimes which can never claim any justification for it, and tend to break all moral and international laws. It is, therefore, now our duty either to stand up against it one and all, or be silent for ever. It is impossible to imagine anything worse than the usurpation of Tripoli by Italy. It appears that Satan, the arch leader of all wickedness in the world, is determined to see if such a thing as justice still exists in the world. His successful tricks in the affairs of Morocco, Herzegovina and Bosnia having left him in doubt as to its complete extinction, it would appear that the arch-fiend is now anxious to be sure about it. The Italians have, as it appears from their ultimatum, also trampled down under their feet all agreements which meant to keep peace in Europe and to furnish a security for the life of a weak people in the neighbourhood of a strong one. Humanity itself has raised its head to protest against their acts, and no wonder if it obliges the Cabinets of all the Powers to force Italy to give up her wicked game in Africa.

We have no enmity with Italy, but if her officers have gone mad we would fain put chains and fetters on them. We call upon our own countrymen to stand up for the protection of the international laws and also of weak countries.

We draw the attention of the English Christians to the fact that a few months ago all the churches in a body made such a fuss about the prospect of a black boxer getting the upper hand in a contest with a white coloured English, but now when people, said to be Christians, have entered a neighbouring country with fire and sword in order to usurp one of its provinces all the churches assume a disagreeable silence.

NAMA-I-MUQADDAS
HABUL MATIN,
Dec. 11th, 1911.

The different societies of Europe, on the contrary, have protested against this crime. Is Christianity dead? If Jesus Christ were to come to Europe to-day he would find his followers among the society people of Europe losing all faith in him.

If we remain silent at this juncture we shall be reckoned among the abettors of this crime and liable to all the consequences arising from it. Personally I have done what I could do. The International Committee sent me on a deputation to Constantinople and I succeeded in impressing upon the Sultan, the Ministers and the representatives of the people of Turkey the utility of bringing the case before an umpire for decision. Italy, however, refuses to accept the international decision or to give up her claims.

DURBAR GAZETTE,
Dec. 18th, 1911.

13. Referring to the views of Lord Roberts regarding the news of the massacre of Arabs by the Italians, the *Durbar Arab massacre in Tripoli.* *Gazette* [Calcutta] of the 17th December is surprised to find that a man of Lord Roberts's experience should entertain such a view. He does not think that the news, which are sent by English papers from the scene of battle, deserve any credit.

DURBAR GAZETTE,
Dec. 18th, 1911.

14. Referring to the message regarding the mutilation of Italian soldiers by the Arabs in Tripoli, the *Durbar Mutilation of Italians in Tripoli.* *Gazette* [Calcutta] of the 18th December says that it is a peculiar trait of European character that when unable to defend themselves they try to throw the blame on other's shoulders and hold them responsible for compelling the Europeans to have recourse to what they do. The destruction of the Library at Alexandria by the Christians and their general treatment of the Jews in Europe are quoted in support of the above statement, etc. On the other hand Muhammadans behave quite differently under similar circumstances. Europe can hardly point to so humane a ruler as Muhammad Qasim who invaded India in the 10th century. The fable of the lion in the cage and the Brahmin clearly illustrates how kindness is requited by a European nation. The message about the mutilation of Italians by the Arabs received from Tripoli, through Rome, is hardly reliable, and, if at all true, there is nothing to wonder at retaliation being provoked by the massacre of 4,000 innocent souls of the Arabs by the Italians. Deeds like the above are not very uncommon at critical moments during war, according to the testimony of Lord Roberts himself, than whom a more experienced and unbiassed soldier can hardly be met with.

HITVARTA,
Dec. 14th, 1911.

15. The *Hitvarta* [Calcutta] of the 14th December is surprised at the selfishness of the Canadian Government to forbid the Indian settlers in that country to keep their family and children with them, seeing that a deputation waited upon the Minister there with a memorial on the subject.

II.—HOME ADMINISTRATION.

(a)—Police.

NAYAK,
Dec. 19th, 1911.

16. Glory to Maulvi Leakat Hossain, writes the *Nayak* [Calcutta] of the 19th December. He is now preaching the purest loyalty through the streets of Calcutta. Why, then, do the police follow him, even now? Why has not the theft in the Maulvi's shop been traced? Local people believe that it was police indifference which made the theft possible. We do not believe it, but still people's minds should not be possessed by such an impression. Will not the Commissioner of Police look to the matter?

HITVARTA,
Dec. 14th, 1911.

17. The *Hitvarta* [Calcutta] of the 14th December considers the posting of punitive police in certain villages in the Muzaffarpur District as inopportune, considering the presence of Their Majesties in India, as the people of the proclaimed area can hardly be expected under such circumstances to take part in the rejoicings suited to the occasion.

18. Noticing a case of the police extorting money from a poor woman charged falsely, the *Satya Sanatan Dharma* [Calcutta] of the 14th December remarks as follows:—

SATYA SANATAN
DHARMA,
Dec. 14th, 1911.

Such reports against the police are very frequent, but the Government is unable to reform the department.

19. The *Muhammadi* [Calcutta] of the 15th December writes:—

MUHAMMADI,
Dec. 15th, 1911.

"A letter from Satkhira." We publish elsewhere a letter from an eminent and trusty gentleman regarding "oppression on Moslems in Satkhira." By saying that they apprehend a breach of the peace from such a respectable person as Haji Muhammad Mohsin Khan, the police have really astonished us. The editor of the *Muhammadi* even has not been spared. We live in Calcutta for journalistic purposes and visit our homes once or twice a year for a day or two. Even the Hindu community of Satkhira is aware to what extent we seek to foment strife between Hindus and Moslems. And the strangest thing is that the police should have imagined danger from Munshi Moheb Ali Khan, who left for Mecca three months ago. What can be a greater act of tyranny and injustice than this? We have every faith in the impartiality and sympathy of the present Subdivisional Officer of Satkhira, and trust his attention will be drawn to these complaints and he will do justice to the Moslems.

20. The *Muhammadi* [Calcutta] of the 15th December writes:—

MUHAMMADI,
Dec. 15th, 1911.

"Oppression on Moslems in Satkhira in the district of Khulna." There has been no end of oppression on Moslems in the Satkhira subdivision of Khulna, this time in connection with the *korbani*. In certain villages of the Kolaroa thana in this subdivision local Hindus of position have been making efforts for some years past to stop *korbani*, and, thanks to the favours of the worthy policemen of Kolaroa thana, they have succeeded in stopping it also at some places. The following account will show to the reader easily what have been the means employed to effect this end.

A number of destitute Moslems live in the village of Kenragachi in this thana. The majority of the village population consists of Hindus, including a number of Hindu zemindars. From time immemorial Musalmans have been accustomed to sacrifice kine as *korbani* and in other connections as well at this village and in the adjoining villages without restraint.

Some years ago, after oppressing the Musalmans of Madanpur in the above thana who intended to perform *korba i*, they succeeded ultimately in stopping the *korbani* by various trickeries. Not this only. In this connection the Musalmans of Madanpur who intended to do *korbani* have been year after year harassed to such an extent by being sent to *hajaj*, required to furnish bail or security, or by warrants being issued against them, that they are now eager to be let off. The Musalmans of these villages are utterly destitute and illiterate and therefore incapable of making their fate known to the superior officers. Anyway, the stoppage of *korbani* at Madanpur and at two other villages encouraged our Hindu brethren of the neighbourhood to make the most earnest effort to stop *korbani* in other villages also. As a result, oppression began to be committed on the Musalmans of Kenragachi last year.

Last year on the *Id* day all unawares, an hour before prayer, a police officer of Kolaroa thana, accompanied by a number of constables and chaukidars, appeared before the mosque at Kenragachi village. Along with him, all classes of the Hindu population of the village, irrespective of age, entered into and assembled in the courtyard of the mosque and began making an unreasonable demand that they would not permit the *korbani*. Of course, the Police Babu had taken his meals at night at the house of the Hindu zemindars. The Musalmans were both destitute and few in number and got quite unnerved by this sudden danger. Every one understands what kind of treatment the Musalmans got on this occasion at the hands of the Hindu police, the Hindu zemindars and the Hindu population generally. Anyway, quite at a loss as to what to do, they represented to the Police Babu that they would stop the *korbani* for the time being if he forbade them from doing it, and would try to secure permission from the Hakim at Satkhira. These simple-minded folk believed in the Hakim at Satkhira as the disposer of their destinies and the defender of their faith. For some unknown reason, the police officer declined to

issue a written prohibitory order, and merely verbally said that as there were apprehensions of a breach of the peace, he had been sent there. As there was manifestly a breach of the peace to be apprehended, if a *korboni* was performed, he felt compelled to issue an order for stopping it. Although as a result of these conspiracies and of the police order the Musalmans felt greatly anguished, they resolved to seek a lawful redress. In this way, on the *Id* day, just an instant before *korboni* last year, the sacrifice remained suspended.

The news of this sudden stoppage of *korboni* at a village where it had been performed from time immemorial created a serious excitement among the Musalmans of the adjoining villages. But they all felt reassured by the assurances of Haji Muhammad Mohsin Khan of Hakimpur, the leader of the local Musalmans. He clearly explained to all how British rule was based on justice, how he would seek redress for this wrong through the law courts, and that he would find whatever sum of money was required for the purpose—let there be no anxiety on that score, but let them be careful not to resort to lawlessness.

For some unknown reason the Police Inspector of Satkhira appeared in this village that night. In the morning, another body of armed police appeared to the terror of the village boys and girls. In the morning it was seen that a chaukidar had arrived at Hakimpur, with a letter from the Inspector Sahab. In this letter the Inspector requested the Haji Sahab to come to Kenragachi, and arrange for a compromise. In this way a settlement was reached with the consent of both parties, through the help of the respectable men of both the Hindu and Musalman communities. In this settlement a boundary was laid down, and it was settled that *korboni* was to be permitted anywhere to the north of this boundary, but that to the south no *korboni* was to be performed. This settlement was arrived at quite privately. We believe the Inspector came up with orders to see the *korboni* through. Any way, a letter of settlement was drafted on the above lines and signed by the assembled respectable Hindus and Musalmans, including even the Police officers. After this, on the *Id* day the Moslems performed *korboni* at midday.

Mr. Editor, we do not, in the slightest degree, approve of this settlement, for by it the village Musalmans have been deprived of their immemorial rights. We were very anxious to see whether or not, in English laws and regulations, there was anything permitting the Hindus to summon the police and create difficulties while the Musalmans were to be prevented from sacrificing kine in their own homes. But the Musalmans could not disobey the Haji Sahab when he unselfishly made a request for the quarrel to be composed.

As a result of this, the Musalman section of the village has been quaking under the heavy tramp of the police officer, and there has been no end of threats and arrests. Three days before the *Id*, the police, taking out warrants from Satkhira, began arresting the Musalmans of the village in batches. The men who appeared before the police worthies with offers of bail for these men were themselves often seized on the plea that there were warrants out against them as well. Indeed, the inhabitants of adjoining villages even were not spared. Maulvi Hasib ud-din is an eminent and inoffensive Maulvi residing in another village, and, yet strange to say, the police did not fail to arrest him even and bring him up to Satkhira. In this way many men were arrested and taken over to Satkhira, on the plea that there were warrants out against them, who, subsequent to their being taken to the courtyard of the criminal courts at Satkhira, were taken no note of by the police. When the court rose they were allowed to return home unmolested. Some eminent Moslems of Bhadiali, Kakdanga and elsewhere were compelled to flee from their homes for fear of being arrested on warrants. Your readers can imagine what kind of treatment was meted out to these men of Kenragachi village arrested on warrants and brought to court out of the court precincts. When these illiterate and destitute and helpless men were told that unless they agreed to a compromise they would have to go to jail, they perforce wrote out an agreement not to sacrifice kine again at Kenragachi but at the village of Kutibari. Thus, saved from the clutches of the police, they returned home sadder men.

Kutibati is a small village to the north of Kenragachi, its inhabitants are all Hindus of the Sadgop caste and its zemindars are the Khan Sahebs of Hakimpur. If *korboni* is not permitted to the inhabitants of one village in that village itself, why should the inhabitants of another village permit the establishment, permanently, of a slaughter-house for cows in their midst? Why should the Hindu *ryots* of that village and their *maliks* consent to such a condition, detracting from their rights? Returning home, these men found themselves in serious difficulties. Left without resources they again went over to Satkhira on Thursday, the day before *Id*, but unhappily the subdivisional officer of Satkhira had started touring before they came up, and no redress could be obtained. They could not therefore perform *korboni*. On Monday, they all went over to Satkhira and submitted a petition in the foregoing sense, but without avail. We hear that some of the men, who did not bind themselves by the deed of compromise, performed *korboni* in their own homes some days after *Id*. Unless the authorities keep a sharp look-out, they are probably in for serious trouble. Hakimpur, though adjacent to Kenragachi, is separated from the latter by a river, and is itself situated in the Basirhat subdivision of the district of the 24-Parganas. The Khan Sahebs of this village command great influence locally. The police worthies of Kalaroa thana probably realised that until these Khan Sahebs had been punished, the Moslems of this locality would not be brought on their knees. For this reason they have instituted proceedings against Haji Muhammad Mohsen Khan and Mr. Muhammad Akram Khan under section 107. The police have really astounded everybody. Had not the above suit been compromised in the foregoing manner, probably they, too, would have been arrested and produced before the criminal court at Satkhira. A report of this nature was made against yet another highly eminent gentleman among the Khan Sahebs, besides these two. A report under section 107 was made against Moheb Ali Khan, who had left for Haj before the Ramjan. We are amazed to see that it is possible to institute proceedings under section 107 against a man who three or four months before had left for a distant foreign shore. A friend of ours said that every man at Hakimpore who had a pucca *balakhana* in his home had been reported against by the police. Evidently he spoke the truth.

Yours, etc.,

A MUSALMAN.

21. The *Hitavadi* [Calcutta] of the 15th December dwells on the case of a Bengali honorary magistrate and zemindar on terms of intimacy with the Lieutenant-Governor and other high officials, who was made the object of unpleasant and prominent attentions by detectives during a *puja* trip he and his family made to Madras. Although an official apology has since been made to him, the case is typical of the lengths to which detectives are now found to go, regardless of all secrecy and all propriety.

HITAVADI,
Dec. 15th, 1911.

(b)—Working of the Courts.

22. The *Hitavadi* [Calcutta] of the 15th December would prefer a limitation of the number of *Mukhtars* to their total abolition, such as has been recently effected in the Punjab, as more conducive to the interests of poor litigants.

HITAVADI,
Dec. 15th, 1911.

23. Referring to a Tinnevely case in which the Madras High Court has set aside the conviction of five persons who were sentenced to long terms of imprisonment by the Sessions Judge of Tinnevely, the *Bangavani* [Calcutta] of the 16th December says that reports of such miscarriages of justice in Sessions and lower courts come every week from every province. Is there no remedy for this? Have all people the means to appeal to the High Court?

BANGAVANI,
Dec. 16th, 1911.

(d)—Education.

NAYAK,
Dec. 14th, 1911.

24. The following is a translation of a paragraph which appeared in the *Nayak* [Calcutta] of the 14th December:—

Babu Satkari Ghosh, Deputy
Inspector of Schools, Calcutta.

Various complaints against Babu Satkari Ghosh, Deputy Inspector of Schools, have been published in the *Nayak*. The truth or otherwise of these complaints needs to be ascertained. Was not this same Satkari Babu a teacher of the Sanskrit College once? Why was he removed from that place? Was not a trouble once created in the Hindu School in connection with this Babu Satkari? Cannot Babu Krishna-Chandra Ray say what the matter was? Mr. Kuchler, Director, should enquire into the matter. Such an unpopular officer should at least be transferred. It is necessary that an enquiry into Babu Satkari's case should be made without delay.

HITAVADI,
Dec. 15th, 1911.

25. The *Hitavadi* [Calcutta] of the 15th December supports the plea of its contemporary, the *Muhammadi*, for raising and improving the *Calcutta Madrassah* into an Arabic college, replacing its present Principal, who is ignorant of Arabic, Persian and Urdu, by another who knows those languages.

SANJIVANI,
Dec. 14th, 1911.

26. The *Sanjivani* [Calcutta] of the 14th December writes:—

(1) The new B. L. Regulations require a larger expenditure of time and money and labour from students than before, and make a simultaneous study for the M. A. degree practically an impossibility. A man therefore cannot be an M. A., B. L., before he is 24 at the earliest. This makes it impossible for him to be a munsiff under the existing rules, and generally makes admission into service difficult.

(2) The abolition of law classes in most of the colleges has been a great hardship. Attending law classes, moreover, now takes up more time, which renders it impossible for a person to study law, along with working as a private tutor or otherwise earning a livelihood.

(3) The hours of attendance at the University Law College are such as to interfere with the usual hours of meal for Bengali boys.

(4) The University Law College suffers from two or three defects, the existence of which in the private law colleges was adduced as reasons for its establishment:—

(a) Absence of whole-time professors (b) the practice of students getting marked as present on the attendance rolls by proxy (c) absence of enforcement of punctual hours of attendance on the part of students.

(5) The course of studies in the Calcutta Medical College has been distinctly stiffened. The period of study has been extended, and admission made difficult by the choice of students at admission time being left to the clerks. The examinations are more difficult now than before. The fact that this is the one college in Bengal of its kind permits the Principal to make rules of his own which practically go against the University Regulations. Intermediate passed students at this college, for example, are required by the University rules to study for five years, but the practice at the College extends the period by a year.

SULABH SAMACHAR,
Dec. 15th, 1911.

27. The *Sulabh Samachar* [Calcutta] of the 15th December writes:—

Constitution of the Sanskrit
Examination Board.

We are particularly glad to see included in the newly constituted Sanskrit Examination Board those very names of Bengalis which ought to be there.

(e)—Local Self-Government and Municipal Administration.

SULABH SAMACHAR,
Dec. 15th, 1911.

28. The *Sulabh Samachar* [Calcutta] of the 15th December writes:—

Adulteration of ghee.

Prompt inquiry is needed into the truth or otherwise of the rumour that the fat of snakes is used to adulterate ghee. People are accustomed to a good deal of adulteration in many things, but they will not probably stand this.

(A)—General.

29. The *Nagari* [Calcutta] of the 16th December writes:—NAGARI,
Dec. 16th, 1911.

To Bengalis:

An open letter.

(An open letter.)

The following open letter addressed to the inhabitants of United Bengal is published for the information of the public:—

To the inhabitants of Bengal and of other parts of India:—

The Sovereign in person has united the two Bengals and elevated it to the status of a Presidency and placed it under a Governor. It is a unique incident in the history of India and it will remain ever memorable in the history of Bengal.

According as this event is unique and as the author of it is King of our hearts, it is our bounden duty to show our obedience, earnest loyalty, and heartfelt gratitude to the Emperor befitting the occasion and the Kingly dignity.

We are aware that festivities in connection with the reunion of Bengal will take place in every hamlet and town on the 17th December next. Divine service, *sankirān* processions, expressions of gratitude, giving alms to the poor and illumination of houses according to the means of the householder, form part of these festivities.

There may be differences of opinion regarding the removal of the capital to Delhi, but it must not be forgotten that it is a most necessary adjunct to the establishment of provincial autonomy in Bengal. It affords as a result, a good opportunity for the realisation of our high political ambitions. In particular, every patriotic and loyal citizen will realise that this removal of the capital conduces to the upholding of the dignity of the country, for, in the distant past, it was Delhi which was the seat of Hindu and Moslem empires. The most glorious memories of us Hindus and Moslems are associated with the old historic city of Delhi. It is desirable in every way that those ancient glories of Delhi should be revived under British rule.

We are confident that the proclamation indicative of sympathy, wisdom and justice which the King-Emperor made at the close of the Durbar will have the effect of calling forth gratitude and an outburst of loyalty from the deepest recesses of the hearts of all Bengalis and it will find an echo from the hearts of all Indians.

Tarakanath Palit,
Rashbehari Ghosh,
Surendranath Banerjee,
Ashutosh Chaudhury,
Byomkesh Chakravarty,
Khired Behary Dutt,
Abdul Rasul,
Ambika Charan Majumdar,
Ananda Chandra Ray,
Anath Bandhu Guha,
Nilratan Sarkar,
Krishna Kumar Mitter,
Jogesh Chandra Choudhury.

CALCUTTA,

The 14th December 1911.

The revocation of the partition
of Bengal.30. The *Bangavasi* [Calcutta] of the 16th
November has the following:—BANGAVASI,
Dec. 16th, 1911.

VICTORY TO THE KING-EMPEROR!

REVOCATION OF THE PARTITION OF BENGAL. JOY! JOY!! JOY!!!

The Durbar, of which a detailed account is published elsewhere, has passed off safely at Delhi. Whose heart in India has not been gladdened by the

sweet words uttered by the King-Emperor at the Durbar? Who will not pray to God for blessing His Imperial Majesty for the balm of kindness with which he has relieved the heart's pain of the Bengalis, nay, of all Indians? The intense pain which was caused to the Bengali's heart by the partition of Bengal has been assuaged by the benevolent proclamation of King-Emperor George V. Officials had resolved and announced throughout the world that a settled fact like the Partition could not be altered. But this resolve on their part has been undone by His Imperial Majesty. The Partition has been rescinded. On this occasion of great joy we shall not touch the question of the transfer of the capital to Delhi. In the intensity of the joy that has been caused throughout India by the annulment of the partition of Bengal we have no desire to speak of any other subject. Bengal will have a Governor like Bombay and Madras. What the consequence of this change will be we shall not discuss to-day. Whatever that may be, who in India will not sing to-day the glory of His Imperial Majesty for undoing what Lords Morley and Curzon—thoughtless, self-conceited persons—had done, guided by a sinful, mistaken idea? The Indians have unbounded loyalty for their Sovereign. What other monarch on earth has got such loyal subjects? And what other Monarch has shown such love for his subjects? With our eyes tearful in joy and full of loyalty we repeatedly pray to Heaven to grant long life and constant felicity to Their Imperial Majesties and the Royal family.

**SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.**
Dec. 14th, 1911.

31. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th December says that the joy of the Bengalis knew no bounds when on the evening of the 12th instant, after a long day's patient waiting, they heard of His Imperial Majesty's gracious announcement regarding the revocation of the Partition of Bengal. The whole city resounded with shouts of victory for Their Imperial Majesties.

May They live long!

SANJIVANI.
Dec. 14th, 1911.

32. The *Sanjivani* [Calcutta] of the 14th December has the following:—

THE PARTITION OF BENGAL HAS BEEN UNDONE.

WAVE OF REJOICING IN BENGAL.

A strong wave of rejoicing has manifested itself all over Bengal. All the sorrows of six years have been removed to-day. King George by one decree of his has wiped away the stain from the hearts of all men and women in Bengal. Bengalis cannot command language adequately to express their gratitude to the Sovereign. His Imperial Majesty has taken possession of the hearts of the Bengalis. Bengalis reverentially tender their gratitude to him.

Continuing, the paper refers to the keen expectancy with which an announcement of a modification of the Partition was awaited in Calcutta on Durbar Day, how at first there was an intense feeling of despondency because no such announcement was received by the papers till late in the evening, and how at last, when the news actually came, there was an exuberance of joy which found manifestation in processions, illuminations, etc.

HITAVADI.
Dec. 15th, 1911.

33. The *Hitavadi* [Calcutta] of the 15th December has the following:—

VICTORY TO THE EMPEROR.

MODIFYING THE PARTITION OF BENGAL.

Unsettling a settled fact.

Bengalis, Hindus and Musalmans, whoever you may be, proclaim to-day in unison and with hearts full of gratitude, victory to Emperor George V. The Emperor has taken the dart of our hearts; having realised the heartfelt anguish of his subjects, who are like sons to him, he has removed that anguish. Let all to-day greet him with heads bowed down in reverence and sing victory to him. By the command of Emperor George V, the Partition of Bengal is

modified, the rash act (lit. rashness) of the arrogant Lord Curzon is to-day consigned to destruction (lit. its funeral rites are performed). Lord Morley's settled fact is unsettled, the faces of selfish enemies are smeared in white and black (as a sign of disgrace). Such an auspicious day Bengalis will never again see, such a day of joy will never again come to Bengal. Let every one do worship to the Emperor and the Empress to-day in every home, in every village, in Bengal, let the land of Bengal echo to the sounds of hymns to their glory, let the world see whether or not the Bengalis are loyal, whether or not loyalty is ingrained in every fibre and nerve (lit. veins and blood) of the Bengalis. We have had to undergo much trouble and much suffering through agitating for a modification of the Partition of Bengal—those sufferings are now ended. The time has now come for us to rejoice. Forgetting now all anguish, all the agony of all persecution, let all say in a voice made husky with emotions of reverence, Victory! Victory to Emperor George V, Victory to Empress Mary!

Can the wants and grievances of subjects be removed unless the Sovereign attends to them? Emperor George V is a constitutional monarch. He cannot easily step beyond the rights which English rules and regulations allow him to possess. But the affection for India is so strong in his heart that, casting aside the current rules and methods, he has to-day showered favours on us on the occasion of the Coronation. With joyful hearts we accept with bowed heads whatever the King of Kings has given us. The story of this Delhi Durbar will be written in the history of India in shining letters. We do not know in what language we are to make known to the Emperor our heartfelt gratitude, to convey to him our hearts' feelings. It is utterly impossible for us to-day to say anything more, so unsettled our heart now is through the intensity of emotions of exultation. We only pray that the Emperor and the Empress may live for ever!

34. The *Basumati* [Calcutta] of the 16th December has the following:—

“Long live His Imperial Majesty.” Long live His Imperial Majesty! Victory to the Emperor of India! Victory to the Emperor of India! Monarch of half the world, may you live long and be ever happy! To-day crores of Bengalis are heartily wishing prosperity to your rule. To-day crores of Indians are singing songs of your victory. Generous King-Emperor! You have conquered the hearts of the Indians. All Hindusthan is worshipping you with the flower of loyalty. Monarch of Hindusthan! Truly you love your subjects, and to please your subjects in your religion. For this reason you felt the heart's pain of the Bengalis and have taken care to put the healing balm over it. By your keen insight you found out the cause of the unrest in India, and so oh! keen Statesman! you have eradicated that poison tree. High-minded Emperor of India! So long you were the owner of the throne of Hindusthan; to-day you are the ruler of the domain of the hearts of the Indians. Your throne to-day is made of the unalloyed gold of love, inlaid with pearls of reverence. You have fulfilled the one heart's desire of all Bengalis. King of Kings! you have

ANNULLED THE PARTITION OF BENGAL.

By your order severed Bengal has been reunited. Brother has been united with brother. Generous King-Emperor, we have for six years observed a very severe vow for this unity, and to-day by your grace this vow has been fulfilled. King-Emperor George V, monarch of all India from the Himalaya to the sea, your name will be ever memorable in Bengal. Bengalis pray to God for the welfare of Their Imperial Majesties.

Let conches be blown and banners waved in all colours,

Let all sing the victory of Their Imperial Majesties, for to-day our vow has been fulfilled.

Emperor Edward VII of noble character recommended that the hopes which had been held out to the Indians by the glorious Queen Victoria might be given effect to, and we were granted the expansion of Legislative Councils. His late Majesty soothed India by his sympathy. You too as Prince of Wales charmed the Indians with your sterling sympathy and generosity. O worthy son of a worthy father, successor to the throne of Emperor Edward VII

BASUMATI,
Dec. 16th, 1911

and the beloved of Empress Victoria of hallowed memory! To-day also you have shown the same sympathy. Can Bengalis ever forget you? Will not Bengalis be able to make this gift of yours successful? Royal gifts have justified the holding of the Darbar. Emperor of the oldest empire in the world! In Indraprastha, which is illumined by pure rays of the sun and the foot of which is washed by the waters of the Jumna, you have made a gift—a gift worth the name! You have fulfilled a hope long cherished by the Bengalis. Your Darbar is ever memorable in India.

THE 12TH OF DECEMBER OR THE 26TH AGRAHAYAN

Will appear in golden letters in the history of our national life. Henceforward, this day will every year be celebrated as an occasion of religious festivity. Bengalis have sealed you in their hearts and in their almanac your name will be immortalised. In the annual celebration of the 12th of December in united Bengal you will remain immortal for ever.

Glorious son of Britannia! the courage, firmness and far-sightedness which you have shown by revoking the Partition of Bengal are rarely met with in the political field of the nation which freed Greece from bondage and proclaimed that man shall not be man's slave.

Who can deny that the love which you have shown to your subjects is worthy of the King of such a nation? May its effects be happy. May it bring the unruffled peace which is indispensable for the full development of national life. On the lolling tongues of the hellish fire of unrest which was consuming the welfare of Bengal, the welfare of India, the effect of the union between the East and the West and the hopes of our future O! King of Kings, like propitiations clouds you have poured a shower of peace on that fire. The Indian poet says: "Raja is so called for pleasing his subjects." O! King-Emperor, this ideal has been fulfilled in your character. God bless you!

35. The *Moslem Hitaishi* [Calcutta] of the 15th December writes as follows:—

The Governorship of Bengal and Musalmans.

The news that our most respected King-Emperor has placed the two Bengals under the rule of one Governor has caused delight to us, for we have no right to object to any arrangement which Government may make for good government. Our sole object is to live happily and peacefully under the protection of the Government. The Partition of Bengal was advantageous to the Musalmans of Eastern Bengal in all ways. This was why we rejoiced at the Partition and prayed to the Government to uphold it. However that may be, the present arrangement of placing the two Bengals under one Governor has satisfied the Musalmans of Bengal; but their prayer to the Government is this that the advantages which the Partition gained for the Musalmans of Eastern Bengal in District Boards, Local Boards and Municipalities and in the public service and the field of education, may be maintained. In short, it is the earnest desire of all Musalmans in Bengal that a system of separate representation, like that for election of members to the Legislative Councils may be introduced regarding election to District Boards, Local Boards and Municipalities also. Besides this, it is desirable that Government should see to the distribution of posts in the public service in a district amongst Hindus and Musalmans according to their respective numerical strength.

36. The *Basumati* [Calcutta] of the 16th December thanks His Imperial Majesty for the right Royal gifts he has made to the people of India on the occasion of the Delhi Darbar. The writer also thanks Lord Hardinge

The annulment of the Partition of Bengal.

and the Members of His Executive Council and, above all, Lord Crewe, for unsetting the settled fact of the Partition of Bengal, and Lord Minto for having paved the path for this. The news of the revocation of the Partition, received in the evening of the 12th December, spread like wild fire throughout Calcutta, and everyone shouted victory to Their Imperial Majesties. There was joy everywhere and even festivity in many places.

37. The *Khulnavaas* [Khulna] of the 16th December welcomes the annulment of the Partition of Bengal, and offers its grateful thanks to His Imperial Majesty and His Excellency the Viceroy for uniting the Bengali-speaking people and placing Bengal under a Governor. The *Khulnavaas* is very happy that the "Partition," which even a Liberal like Lord Morley did not care to undo on the ground of its being "a settled fact," has at last been revoked by India's benign Sovereign, and the paper is sure that the Bengalis, who are ever noted for their loyalty, will highly appreciate the gracious boon and pray for His Imperial Majesty's long life.

KHULNAVAS.
Dec. 16th, 1911.

38. The *Nayak* [Calcutta] of the 11th December printed in purple has the following:—

The King-Emperor and his gift to Bengal.

NAYAK.
Dec. 16th, 1911.

BANDE MATARAM.

"THE LORD OF DELHI OR THE LORD OF THE WORLD."

The saying is true. One who has not the generosity and large mindedness of the Lord of the world cannot be Lord of Delhi. Whoever, therefore, becomes Lord of Delhi is undoubtedly endowed with those high qualities. By Lord of the world is not meant God, but one who has the capacity and fitness to rule the world. The full import of the saying was, however, so long unrealized by us. But now that His Most Gracious Imperial Majesty has been crowned at Delhi as Emperor of India, and has thus assumed a Divine nature, Bengalis, nay, all Indians are spontaneously crying "The Lord of Delhi or the Lord of the world." By the Grace of His Imperial Majesty the hearts' pain which made our lives burdensome during the last six years has been removed. Bengal, the land of our birth, has again become one at the affectionate call of the Bengali-speaking peoples; Dacca, Chittagong and Rajshahi have again come into our arms. The map of our Bengal will again be according to our mind. Mother earth has been relieved of the pain from which she has been suffering for six years.

BANDE MATARAM.

Victory to Thee, Mother Bengal, the queen of lands, well-watered, fertile, verdant with crops, cooled by the pleasing south winds and crowned with forests. Language fails us to express the joy of our hearts, the joy of a hundred Bijayas* impelling all Bengalis, Hindu or Musalman, to embrace each other. The joy is immense, unbouded, maddening. Victory to Mother Bengal. May we, unworthy children as we are rest in Thy verdant bosom.

BROTHER MUSALMAN.

Do not think, brother Musalmans, that the revocation of the Partition will prove injurious to you. In Bengal, as newly constituted, Hindus and Musalmans will be equal in number. We two brothers were in halves and now we shall unite to form one perfect whole. Your political rights and privileges you will retain, your share in the public service you will continue to enjoy, the benefits which you derived from the Partition will still be yours, only, Bengali-speaking Hindus and Mussalmans will be united as brothers in weal or woe. Come, therefore, all Hindus and Musalmans of Bengal, let us embrace one another and cry *Bande Mataram*, the cry which was raised on the day of the Partition and taught Bengalis to be "the Mother's sons." And before the echo of this cry passes off let us again at the top of our voice cry—

Victory, victory to the Emperor of India,
Victory to high-souled George the Fifth.

And let us Hindus and Musalman sing in one voice, with one heart and in a glowing tone—

(1923)

"The Lord of Delhi or the Lord of the world."

Now we realize that the Sovereign meets the subjects' importunate demand, that continuous and single-minded expression of grief is sure to bring relief, that Englishmen have not become destitute of high Divine qualities, that Lord Curzon is not the ideal of an Englishman, that civilians do not belong to the English nation, that the King of England is also the Emperor of India, that constitutional agitation never fails to achieve its object, and, finally, that the Bengalis are not a handful of dust to be blown into the air but are fit to be treated as men if we behave as such.

THE JOY OF VIJAYA.

Come brother Bengalis, let us embrace one another in the intoxication of joy. Babu Surendra Nath Banerjee, the leader of Bengal and honoured throughout the country, we seek his pardon and offer him the *Nayak's* respectful greetings. We offer our greeting to Babu Krishna Kumar Mitra also, who is like our elder brother. Forget, all Bengalis, all the troubles of the last few years, all the dimensions and quarrels, all the pains of oppression, deceit and calumny, all the persecutions by the police, all the cruel lashes of the administrative red hand on our backs by particular officials, drown the past few years into the waters of Lethe, think that we were in a stupor during the last six years, were in intense pain caused by a drink of virulent poison. Come all brothers, Guruch Chandra, Pandit Sakharan, Babu Bahari Lal, Kaviraj Upendra Nath, Anandachandra, Anathabandhan, Ambika Charan, Akhayakumar Mitra, come all leaders and students of Eastern and Western Bengal, come to our bosom. Let us bless our lives by seeing you, blessing you and enjoying your sacred company.

WHERE ARE THEY?

On this day of rejoicing we remember those by propitiating the Mother with whose Divine blood sacred like the waters of the Mandakini,* we have again got Mother Bengal who's and perfect. Where are those sweet heavenly boys? Brahmanandhav, look down from Heaven and see that your desire has been fulfilled, the Mother country has become whole; Indranath who were as a guru to us and inspired by whose great *mantra* the *Sandhya* was revived, see we have made that *mantra* successful—the King-Emperor has been most pleased to grant our desire. Shower your Divine blessings from Heaven on our heads. And Maharaja Sir Yatintra Mohan Tagore, you too look down tenderly on Bengal. Your words, your teachings, your painful look we have not forgotten. You too send us your blessings from Dhruvaloka.* And to you

BEPIN CHANDRA,

we say, do not remain inactive any longer, arise brother, seek the Mother's mercy and do the duty of a loyal subject by showing unbounded respect to the King-Emperor. Stand on your legs again to speak of religion, duty and the hope of a new life to the Bengalis. Like Lakhindar's bone [a charm] we have so long managed to keep your teachings, your hopes and your struggle all alive under cover of the ashes of language. Now, you yourselves take your ideas and continue the struggle. The dark night has passed, the terrible fear no longer exists. Arise also the sweet-tongued *Kokila* of Bengal,

RAVINDRANATH, THE PRINCE OF POETS.

and again sing to the ears of Bengalis songs of hope. The Muse never sleeps in India, the strings of her lyre are never snapped in this country. So from the poet of Bengal, the poet of the Bengalis, satisfy the poetic craving of the Bengalis. And you too

DWIJENDRALAL,

begin singing. Your songs, "My country," "My mother country," "Be men again" have created a deluge of feeling in Bengal. You now take up such notes as may make the Bengalis the best of men, honoured and respected throughout the country.

VICTORY, VICTORY TO THE KING-EMPEROR.

To our teachers, our ideals in life, and our protectors, the English people, and the rulers of India, we say, we were never disloyal and can never be so. Our Surendra, Bhupendra, Aravinda and Bepin Chandra are moulded according to your ideal and charmed by your education. They want to mould Bengalis in your line and stake their lives on doing so. Do not slight us, do not suspect us. Draw the Bengalis towards yourselves with sympathy and affection, and they will ever remain yours, charmed with your ideas and enlightened by your ideals. Just as a teacher treats his student like a son, so you too be tender towards us, and then you will know of what we are made. The manner in which we have to-day been treated by our Emperor, your King, will ever bind us in deepest loyalty to him. You, too, follow the example of your King and bind us in love to yourselves, and we both shall, by God's grace become happy. Come Bengalis, and Englishmen, Black men and White men, let us unite as subjects of one sovereign and proclaim the victory of the King-Emperor and the Queen-Empress.

Come, let us make an impossibility happen by uniting White men with Black, Europe with Asia and proclaim the glory of the greatest monarch on earth and the ruling race:—

"Mayest thou conquer difficulties always,
Mayest thou see auspicious things always,
Mayest thou get your desires always,
Mayest thou be joyous always and everywhere."

39. The following is the translation of an article published in the *Nayak* [Calcutta] of the 15th December:—

NAYAK,
Dec. 1899, 1911.

"Profit and loss."
(Resulting from the modification
of the Partition and from the trans-
ference of the Capital to Delhi.)

PROFIT AND LOSS.

To-day the seven crore inhabitants of Bengal have placed the King-Emperor's gifts on their heads (have accepted the gifts with the greatest reverence). We shall now take an account of our profit and loss resulting from those gifts.

1. Lord Crewe, the Secretary of State for India, wants to form a new Province of Bengal with the five Divisions of Burdwan, Presidency, Rajshahi, Dacca and Chittagong. We beg that all Bengali-speaking people may be placed under one Government, for that will be highly beneficial. The district of Sylhet in Assam, the districts of Manbhum and Singhbhum in Chota Nagpur and the Sonthal Parganas and the Kishanganj Subdivision in the Bhagalpur Division should be placed under the Government of Bengal. No one will have any ground for objection if the Hindi and Uriya-speaking population are placed under the jurisdiction of Behar. We shall be obliged if His Excellency Lord Hardinge heeds this prayer of ours.

2. It is good that the Capital is going to be removed from Calcutta to Delhi. We support this project fully. But our request is that the Governor-General may reside in Calcutta for at least two months every winter. We believe in a country's luck, a city's luck. It may be unlucky to slight the City of Calcutta, through the luck of which the luck of the English in this country has prospered in such an extraordinary degree. We, therefore, pray that the Governor-General may reside in Calcutta for at least two months every year. We do not believe that the removal of the Capital will do any harm to Calcutta. We do not also believe that the establishment of the Capital at Delhi will much benefit the inhabitants of that place; for, on the establishment of the Capital at Delhi, that City will be placed under the Cantonment law and Government will possess it as a *khas mahal*. Stringent measures will be introduced in the City, and it will not be allowed to grow

over-populous. The establishment of the Capital at Delhi means nothing but that Simla will be the *pucka* and permanent Capital of the Government of India, Delhi being the Capital only for the winter; for, it will be difficult to reside in Delhi in summer. In summer, English officials will have to leave Delhi and fly to Simla. Consequently, we say that the inhabitants of Delhi will not derive much benefit from the establishment of the Capital in the City. To boot, they will have to suffer from high prices all the year round. In this connection, however, we have one thing to say and that is that Delhi is a very unlucky place. It is known as the graveyard (literally, cremation ground) of India. The authorities will do well to remember this.

3. The placing of Behar under a separate Lieutenant-Governor has, in fact, delighted us. Only the lawyers of the Calcutta High Court have become a little alarmed. If Behar remains separate, a High Court or a Chief Court may be established at Patna, and then the income of vakils and barristers will decrease. We thought that it would be good if Behar were amalgamated with the United Provinces and the Allahabad High Court expanded. A Governor at Allahabad like the one in Bengal would have given perfect and universal satisfaction. And it would have been good if a Lieutenant-Governorship had been created with the western portion of Chota Nagpur and Orissa and the Central Provinces. At least such an arrangement would have maintained a uniformity of rule. We think that in course of time a change in the administration will have to be made according to our proposal.

OUR DUTY.

Babu Surendranath Banerji, the leader of Bengal, and other leaders are making a fitting arrangement for expressing the joy of Bengal, the joy of the Bengalis. Let there be festivity in every village in Bengal, let every house be illumined, let parties of *sankirtan* be out and pass along every road, let every place in Bengal resound with shouts of victory for the King-Emperor. Babu Yogesh Chandra Chaudhuri has made a fitting proposal by saying that henceforward the celebration of the 30th of Aashwin should be eliminated from the Bengali almanac and the 12th December or 16th of Agrahayan should be fixed for the celebration of the Durbar. Let this day be set aside for festivities, because it is the day of rejoicing for Bengal. Let Government grant a holiday on the 12th of December. With hearts bowed down with reverence, Bengalis will make offerings of the flower of loyalty in the name of the King-Emperor.

The King-Emperor is coming to Calcutta. Some present ought to be offered at His Imperial Majesty's feet as a token of the loyalty of His Imperial Majesty's five crore subjects in Bengal. Not merely to the King-Emperor, but some present must also be offered to the Queen-Empress from the side of the women of Bengal. Let those who threw off wristlets at the time of the *swadeshi* movement deck the Queen-Empress with a necklace and offer a helmet to the King-Emperor on this day of success, and then the picture of Bengal will forever remain impressed on the minds of Their Imperial Majesties. Bengal's offering of the flower of loyalty will be successful if Surendranath, who is honoured throughout the country, accepts this proposal of ours and makes arrangements accordingly.

NAYAK,
Dec. 15th, 1911.

40. The *Nayak* [Calcutta] of the 15th December publishes a poem in which the modification of the Partition and the removal of the Capital to Delhi are supported, and His Imperial Majesty is thanked for re-uniting the separate provinces of Bengal.

NAYAK,
Dec. 16th, 1911.

41. Referring to the transfer of the Capital of India to Delhi, the *Nayak* [Calcutta] of the 14th December says:—

The transfer of the Capital.

When Their Imperial Majesties have been crowned at Delhi, they must keep up the ancient custom of India by making that place their Capital, and this they have done. We are rather glad at this. The change will in no way injure Calcutta, which will continue to be a trade-centre as much as ever. The presence of the Viceroy at Calcutta kept us under a shade. Now this shade will pass off and we shall be gainers by the

change. Besides, house-rents will go down in the city and we shall have a little more breathing space.

42. The *Statesman*, writes the *Nayak* [Calcutta] of the 15th December, whines for getting Lord Hardinge out of India.

Change of Governors in India.

To our Anglo-Indian contemporary we say that His Excellency will soon be in Paris as British Ambassador. We do not know when he will return to England to join the British Foreign Office, but it is sure that it will not be long before he does so. Who will then succeed him in India? May be the Duke of Connaught or Lord Kitchener. A member of the Royal family will undoubtedly be the best selection.

Again, who will be the Governor of Bengal? Rumour whispered the name of Lord Pentel and first of all. Now is heard the name of Sir Lawrence Jenkins. If Sir Lawrence becomes our Governor we shall be supremely blessed and put the dust of His Imperial Majesty's feet on our heads. We hear that Sir Charles Bayley will be Lieutenant Governor of Bihar and Sir Frederick Duke, Chief Commissioner of Assam.

43. The *Englishman* and the *Statesman*, writes the *Nayak* [Calcutta] of the 15th December, are girding up their loins to wage

The *Englishman* and the *Statesman* on the removal of the Capital.

a fierce agitation against the removal of the Capital from Calcutta. They are expressing great concern at the enormous sum of money which will have to be spent for the change. This show of grief on their part at what they say the waste of India's money makes us laugh. We have known what denous they are and will never again be deceived by them.

44. The *Nayak* [Calcutta] of the 16th December writes:—

The *Statesman* and the removal of the Capital.

Be-imān bād-bakhat Statesman, untrue to your salt! To think that it should be presumptuous enough to use uncivil language towards Lord Hardinge, the King-Emperor's representative and the ruler of India! Unless one can take such a *bād-tābij* idiot round 22 bazars and thrash him with whips 22 times, one does not feel one's anger appeased. The Emperor of India is now present in India in person. It is by his command that the Capital has been transferred, it is as a manifestation of his grace that Bengal is reunited and made independent. On such an occasion it behoves us all to be moderate in language. He who will not be able to talk in restrained language is not a loyal subject of His Imperial Majesty. A question will be put in the Lieutenant-Governor's Council regarding this *bād-tābij* on the part of the *Statesman*. Let us see what steps the authorities take in response to this question. Had any Bengali used language like that of the *Statesman* to-day, we ourselves would have tarred and feathered him. This wicked man must be put down, this *chutia* must be taught a lesson. Even the *Englishman* is restrained in language but the *cherag* (lamp) of Chowringhee has flared up like a will-o'-the-wisp. The man who uses bad language towards the representative of the Lord of the World, the King of Kings, the Emperor, the Lord of Delhi, deserves to have his *hemakat* smashed up with *Kora*.

45. The *Nayak* [Calcutta] of the 17th December writes as follows under the heading "Calcutta versus Delhi":

Calcutta versus Delhi.

We have not at all been sorry at the prospect of the transference of the headquarters of the Government of India from Calcutta. We have rather been glad at it out of one consideration. What this consideration is we shall explain in this article.

1. The modification of the Partition of Bengal is quite an unexpected thing under British rule. The measure, which was carried out by Lord Curzon, and although unanimously censured by the English-educated Bengali community, was received with thanks by the Musalman community in Eastern Bengal; was supported by the community of English merchants and tradesmen; and to which the educated community was being gradually reconciled during the last six years has been changed. Perhaps such a respect for public opinion was never before shown under British rule. To-day the civilised world understands, and every educated Indian feels, that public opinion in Bengal commands recognition and respect from the British ruling power. This is not a small gain to the Bengalis. No emperor of India has ever before treated the strength of the populace with such respect.

NAYAK.
Dec. 16th, 1911.

NAYAK.
Dec. 16th, 1911.

NAYAK.
Dec. 7th, 1911.

NAYAK.
Dec. 6th, 1911.

2. It is a world of give and take that we live in. To get anything big we must give something big. In exchange for the great blessing which the Bengalis have received from the Emperor of India (they ought to offer something at the altar of the sovereign Power and this offering is the establishment of the Capital at Delhi. Without submitting to this loss, Bengalis could never have made such a great gain. His Excellency Lord Hardinge has clearly said we modify the Partition of Bengal for you and you allow us to transfer the Capital from Calcutta to Delhi. We are bound to accede to this request, not only as subjects but also according to human practice.

From the above consideration we have, from the beginning, taken the side of the project of transferring the Capital from Calcutta to Delhi. The change may cause personal loss in various ways to many people, but in the present case we are not prepared to give any consideration to personal loss or gain. The bringing together of all Bengali-speaking Bengalis under one rule will nourish their national life. In no other province in India do five crores of people speak one language. Placed under one rule, the nourishment and expansion of the national life of the five crores of Bengali-speaking people are inevitable. The fact that the King Emperor has shown respect for the strength of the protest of His Imperial Majesty's Bengali-speaking subjects will also greatly help the nourishment of their national life. Moreover, the Governor-General has clearly said that he will give administrative autonomy to Bengal. Bengal will be placed under a Governor, who will not be a civilian but will be selected from tried politicians in England. This also will, in a great degree, help the nourishment of our national life. The prospect of a little personal loss ought not to be allowed to stand in the way of acquiring such multifarious national gains. Personal interest has always to be sacrificed for the good of the nation. Those who are not prepared to make such a small sacrifice have no right to be proud of their Bengali name.

Let us now see who will be greatest losers by the transference of the Capital from Calcutta to Delhi. First of all, it will injure the business of English shopkeepers to whom the Viceroy's stay in Calcutta used to bring the custom of princes and nobles. Now they will lose this custom, unless they open shops at Delhi also. But we have no business to be anxious about the loss that will come on these people. Although they enrich themselves mainly with the money of the Indians, they have no sympathy with the Indians. On the contrary, they always stand in the way of the fulfilment of the political aspirations of the Indians. Had they taken the side of the Bengalis, Lord Curzon could never have partitioned Bengal. The second class of people who will be losers by the transference of the Capital are the zamindars and house-owners of Calcutta. But the loss which they will suffer will be insignificant compared with the profit they have made during the last one hundred and fifty years. The third class of people who will suffer are the Bengalis who serve under the Government of India. So long they used to live at Simla for eight months in the year. Henceforward they may as well live at Delhi for the four months of the year. For service Bengalis can go to Quetta and Seistan and reside at Gilgit and Bhamo. What matters it if two thousand of such Bengalis live at Delhi? Besides this, the more such service will become rare to Bengalis the better will it be for them as a nation. It is simply because clerkship has a supreme charm for the Bengalis that they still grovel in the dust, in spite of their high education and great intellect. In short the transference of the Capital from Calcutta will do no injury to poor men, no harm to the nation. This is why we support the change. So long as the Hooghly will flow and large ships will be able to come to the port of Calcutta, that is to say, so long as Calcutta will afford facilities for trade, nobody will be able to injure Calcutta as a city. It was surely not because the Governor-General used to live in Calcutta that twelve lakhs of people took up their residence in the city. So long as the real cause of the commercial greatness of Calcutta will continue to operate, nothing will be able to injure the city. On the contrary, we think that Calcutta will gradually grow in prosperity.

The removal of the Viceroy's seat from Calcutta will benefit us in another way. It was because Calcutta was the Capital of all India that people from other provinces used to get service here, and we could not object to it. In

other provinces, however, the appointment of any Bengali to service used to be taken objection to in various ways by the local people and narrow-minded Englishmen. Henceforward we too shall not allow people from other provinces to serve in Calcutta. Any appointment in Bengal given to a non-Bengali will henceforward be strongly protested against by us, and the authorities will be bound to hear that protest. This is not a small gain to those whose profession is service. Considering all this, we support the removal of the Capital to Delhi.

Last of all, we are loyal subjects. What command has fallen from the lips of His Imperial Majesty himself must be implicitly obeyed with bowed heads. To-day we do not consider every *topiwalla* Whiteman as powerful. Neither Mr. Paul Knight of the *Statesman* nor Mr. Saunders of the *Englishman* nor Mr. Graham of the white merchants, is our sovereign. Our Emperor is George V, the King of Kings. He is the supreme master of all Indians. His command must be obeyed by all means. Whoever raises his voice against a direct Royal mandate is disloyal and sinful. We will not and cannot commit such a sin. If those who used so long to charge us with sedition behave in an improper way, we will now lay the same charge at their door, and we shall also try to secure the punishment of the real seditionist. Bengalis, beware, do not disregard the Royal command.

46. The *Nayak* [Calcutta] of the 19th December says that the new capital will be the 8th Delhi. It is said that when

NAYAK,
Dec. 19th, 1911.

the Khandaya forest was burnt to build Delhi on its site in Raja Yudhishtira's time and thus innumerable animals were killed or made homeless, the curse of God fell on the place to the effect that no dynasty established in Delhi will be permanent. Since then Delhi has been the grave of many ruling houses and dynasties. After Yudhishtira's time we hear of Raja Prithvi as a powerful ruler of Delhi. This Raja however did not enjoy sovereignty of the city for a long time. Next, Pathans established their capital but no Pathan dynasty lasted more than a century. Akbar removed the capital to Agra. Shah Jehan brought it back to Delhi for some time, lost there a son of his and returned to Agra. Finally, Aurangzeb came back to Delhi, but did not enjoy sovereignty over it for a long time. And after Aurangzeb's death the Moghul Empire gradually fell into pieces. Such in short is the past history of Delhi. Hindus and Musalmans consider the city as the graveyard of India. The new capital will be built on a Musalman graveyard and the people of Delhi believe that the capital will not last long there. God's will be done. We, however, constantly and fervently pray for the welfare of the British Raj, and we are confident that our prayer will not go in vain.

47. The *Dainik Chandrika* [Calcutta] of the 16th December writes that for military reasons and on sentimental grounds

DAINIK CHANDRIKA
Dec. 16th, 1911.

The Royal boons. Delhi ought to be the Capital of India. But on economic considerations Delhi is not a suitable place for this purpose. But none the less we are not sorry at the transfer. The Sovereign has decreed it and we, subjects, must obey. No loyal citizen ought to protest against this or show his dissatisfaction at it. Even though the interests of a few landlords and hotel-proprietors and shopkeepers be affected injuriously, it would be most seditious for subjects generally on this ground to go against the King-Emperor's decree.

The *Statesman* has no right to speak on behalf of Bengalis and demand Lord Hardinge's recall on the ground that he insulted them by not consulting them about the transfer of the Capital. All India will be grateful to Lord Hardinge and the King-Emperor for all time for their boons. Of course the dignity of Calcutta will suffer by the change, but since the transfer is a settled fact and is brought about by the King-Emperor himself, no protest against it is permissible. Let a welcome be accorded to His Imperial Majesty on his arrival here which may leave nothing to be desired in point of sincerity and unanimity.

48. Quoting the remarks made by the *Statesman* on the removal of the Capital from Calcutta to Delhi, the *Khulnavasi* [Khulna] of the 16th December writes:—

KHULNAVASI,
Dec. 16th, 1911.

The *Statesman* and the removal of the Capital.

Is not this language seditious? If any Indian paper had written in this strain, would not our contemporary have asked

the Government to punish the writer with imprisonment? The *Statesman* is furious because the Viceroy has not chosen to consult a paper like itself before enacting the measure, and it recommends his immediate departure from India. But did it do the same thing with regard to Lord Curzon when he partitioned Bengal in spite of the unanimous protest of the entire Bengali population? Well, the change of Capital has given perfect satisfaction to those for whom it is intended. And if our wise contemporary does not approve of it, he may pack up his things and clear out, for we can well afford to do without such a friend.

"We are fully aware," writes the *Statesman*, "that India is ruled by autocratic Government, but this does not imply complete disregard for the governed." We must say that this language is highly seditious? Who then are the "governed"—the natives of India or the handful of Anglo-Indians? The *Statesman* did not express itself in this strain when Lord Curzon floated Bengali public opinion. But now that the Government has done a thing which has satisfied the people, the paper is up in arms against it. Such indeed is selfishness!

BARA BAZAR GAZETTE,
Dec. 16th, 1911.

49. The *Bara Bazar Gazette* [Calcutta] of the 16th December compares the strong remarks of the *Statesman* against Lord Hardinge on account of the transfer of the Capital to Delhi to the effusions of a treasurer who burns with jealousy to see the gifts of his generous master; but the *Statesman* not being the custodian of the generous man's wealth, its wrath may be due to disappointment about its editor failing to get a title.

M. PARANAS VASTAVANA,
Dec. 19th, 1911.

50. Referring to the Royal boons, the *24 Parganas Vartavaha* [Bhawani-pore] of the 19th December deprecates all criticism of the Royal mandate to remove the Capital to Delhi as disloyal, for, as Lord Lansdowne has said, it is irrevocable, and the loss of a few rupees to a few persons ought not to be made the ground for criticising a Royal act. The English people, who respect their King as a God, will never allow his word to be falsified. Agitation against it is, therefore, perfectly useless. The creation of a Governorship over the two Bengals is a perfectly satisfactory arrangement.

NAYAK,
Dec. 16th, 1911.

51. The *Nayak* [Calcutta] of the 16th December suggests that the best way of commemorating the auspicious Royal visit will be to call the new town of Delhi George Town, or Georgenagar, in imitation of the names Tughlakabad, Jehangirabad, Shahjahanabad, etc., formerly in use in and about Delhi, and of the adoption of the name of Washington for the capital of the United States. As Washington established American independence, so His Imperial Majesty has established the administrative autonomy of India, and it is only fitting that India's future capital should therefore be called after him.

BIHAR BANDHU,
Dec. 16th, 1911.

52. The *Bihar Bandhu* [Bankipore] of the 16th December is right glad to see Bihar being converted into a separate province under a Lieutenant-Governor.

NAYAK,
Dec. 16th, 1911.

53. The Maharaja of Darbhanga, writes the *Nayak* [Calcutta] of the 19th December, is reported not to have taken the separation of Bihar from Bengal in good grace. He is the Raja of Mithila and Mithila's connection with Bengal is very intimate. A disruption of this connection cannot be pleasing to this Maharaja. For this and other reasons, we had proposed the inclusion of the Patna and the Saran and Champaran districts in the United Provinces, and of the western part of Chota Nagpur in the Central Provinces, and the creation of a Governorship over the rest of present Bengal. However that may be, when that has not been done, every one must rest satisfied with his lot.

NAYAK,
Dec. 19th, 1911.

54. Sylhet, writes the *Nayak* [Calcutta] of the 19th December, is agitating to remain united with Bengal and we wish all success to the agitation. Manbhum and Singbhum also should be included in Bengal. We hear that the Kosi river will be made the western boundary of Bengal, so that the Sonthal Parganas up to Deoghar will be included in this province. We pray to the Government to place all Bengali speaking places under the Governorship of Bengal. As for Orissa, Uriya is a language very akin to

Bengali. It was only so late as 1872 that Commissioner Ravenshaw displaced Bengali by Oriya in the courts of the Orissa Division. Besides this, the Oriyas will not number more than fifty lakhs, so that their connection with the Beharis with whom they have nothing in common, will not be at all to them. If Patna is made the capital of the new province, Orissa will be far removed from it. The authorities should consider these points in making the new arrangements.

55. The pomp and splendour of the Delhi Durbar, in the opinion of the *Bharat Mitra* [Calcutta] of the 16th December, overshadowed the magnificence of the Darbars of Akbar and Aurangzeb.

The 1st of November, observes the paper, is a memorable day in the annals of British India, for on that day the late Queen Victoria recognised the rights of her Indian subjects and promised to grant them privileges equal to those of the English subjects. The 12th of December will also be undoubtedly a memorable day, though for other reasons, and in spite of the fact that His Majesty the King-Emperor, George V, did not confer, on this august occasion, upon his Indian subjects the right of self-government; did not provide the Indians with any weapon to protect themselves from the unjust treatment of the unrestrained Colonies; nor did anything to benefit the poor peasants of the country.

The people of the Punjab, and specially the citizens of Delhi, have got the largest share of the benefits accruing from the Durbar by the ancient city of numerous dynasties in the past being restored to its former position.

In the second place, the Bengalis have been benefited; but the reunion of Bengal is not to them an unmixed blessing; ere long they would realise what great loss they have sustained by the removal of the seat of the Imperial Government from Calcutta and the separation of Bihar, Chota Nagpur and Orissa.

Thirdly, the Biharis have been benefited, who now, separated from a much more advanced and alien race—the Bengalis—would have better opportunity of progress and so will have their mother language, Hindi.

The fourth boon, namely, the grant for education, is surely to the benefit of the whole country and gives hope of Mr. Gokhale's Bill being passed into law.

The article concludes with the following:—It would have been very well if in the proper exercise of the King-Emperor's clemency and pardon, acquittal had been ordered of the "business men" that are rotting in jail, not for any crime but for their views and love for their country, and whose loyalty for His Majesty is as deep and genuine as of any other subjects. Liberal journals of London laid much stress on this; but so far nothing has been done in this respect.

56. In its leading article on the transfer of the Capital to Delhi, the *Bharat Mitra's* daily edition of the 19th December says that it is a very fine illustration of Lord Hardinge's statesmanship, as the changes effected give ample cause of satisfaction to all the provinces concerned, save perhaps Assam, but the disadvantage in the case of the latter is very insignificant.

The paper heartily congratulates His Excellency for his references to provincial autonomy in the Government of India's despatch to the Secretary of State. If, subsequent to the removal of the Capital to Delhi, the various provinces are made self-governing it may, in due course, bring the glorious day bearing the fruit of the advent of the English in India as anticipated by Lord Macaulay.

But if it is desired to grant real autonomy to the provinces, the first necessary step would be to amend the regulations of the provincial Legislative Councils, and also to disallow the election of district officers as chairmen of Local and Municipal Boards.

If the Viceroy be pleased to direct his attention to this, the greatest boon to commemorate His Majesty's visit to this country would be the grant of provincial autonomy, and we shall also say with His Majesty that "the beneficial and far-reaching expectations raised by the great changes that will now take place will be thoroughly fulfilled." It is our earnest desire that

BHARAT MITRA
Dec. 16th, 1911.

BHARAT MITRA
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the words that have fallen from His Majesty's lips may be translated into action and India may remain ever grateful to the goodness of the English.

JAGARAN,
Dec. 17th, 1911.

57. The *Jagaran* [Bagerhat] of the 17th December speaks highly of

The Royal boons—one more while in Calcutta His Imperial Majesty will abolish either the chaukidari or the salt tax and thus signalises his visit to the city by a boon that will be appreciated alike by the richest and the poorest people.

BIHAR BANDHU,
Dec. 16th, 1911.

58. The *Bihar Bandhu* [Bankipur] of the 15th December publishes a contribution from the editor of the *Teli Samachar* of Barh (in Patna district) pointing out the in-

Insurance of currency notes. convenience and loss to traders caused by the new Post Office rules about insurance of currency notes.

HITVARTA,
Dec. 16th, 1911.

59. Seeing the absence of Nagri in the new rupee coins on which value is expressed in Persian characters, the *Hitvarta* [Calcutta] of the 14th December finds itself unable

The new rupee and Nagri.

to explain the obstinacy of the Government in the matter, and asks if the expression of value in Nagri would make the coins impure.

NAYAK,
Nov. 16th, 1911.

60. The *Nayak* [Calcutta] of the 16th December, in discussing Sir Frederick Duke's recent St. Andrew's Dinner speech, remarks:—

The Lieutenant-Governor at St. Andrew's Dinner

As regards legislation in favour of recruitment of labour, our idea is that the best remedy for the disease is for employers of labour, tea-garden managers, mine managers, etc., to pay coolies more wages and treat them with more consideration.

His Honour has admitted that unrest in Western Bengal has now almost died down. Speaking from our knowledge of the people, we affirm that at the root of the unrest here there was never any desire to cut the chain of bondage. We do not believe there ever was any desire among the people to bring about a revolution or upset English dominion. Even Barin, and the rest, whose excesses were the worst, cannot be taken to have sought to destroy British rule. There is no reason to doubt their own statement that "They were preparing for a distant revolution." In spite of their using a pretentious term like revolution, one may take it they were not mad enough to think of unsettling a firmly established rule like that of the English, with a few bombs and a few revolvers. The theory of political dacoities we utterly scouted. Some of the alleged examples of this nature were not true at all, and the rest were merely the pranks of some foolish boys. The unrest in this country did not arise from despair at the loss of independence; was not a strife of the nature which is being got up in England for votes by unsexed women, but was merely an attempt at self-preservation, an effort to loosen the noose round the neck. In this sense, the *Yugantar* and the *Sandhya* wailed because the noose was tightened, and bombs and pistols merely were weapons for loosening the noose.

European officials have a way of saying one thing and doing another. Sir Frederick Duke himself has said:—

"Political discontent is a natural, and indeed a healthy, accompaniment of a progressive State."

And yet while encouraging political agitation in this way, he will all the same time punish anybody who slips on slippery ground. From Macaulay to the *Englishman* it has been the fashion to mock Bengalis as cowards, and yet if Bengalis do anything to step beyond the bounds, to so speak, ever so little, they are punished mercilessly. We fail to understand the sense of this incitement on the one hand, and such strictness on the other. As the majority of the people of the country, as indeed of the world, must be held to be of evil intentions, restraint rather than incitement is the thing desired. Moreover, according to Hindi ideas, unrest of all kinds, political or otherwise, is held to be the result of misgovernment. In India, the ruling power has always been a strong one, which, though it obeyed the laws of morality and religion, never bowed its head to its subjects. For Europe, it is just the other way now. Tom Dick and Harry—everyone now wields ruling power there and a few years hence, their women-folk also will do the same. It is a principle of science that force loses by diffusion. The ruling Power has now become lifeless through this

diffusion. The English sovereign, for example, is hemmed in by limitations imposed on him by his subjects. The consequence has been that, in Europe, the ruling Power has ceased to command the spirit of reverence which formerly backed it up, and Government has now come to mean only restraints and checks. Europe has now been reduced to the hapless condition of a son to whom his father is merely an object of terror. The consequence is that the levelling tendency is apparent there in everything. But can all things be brought to the same level? Formerly one sovereign succeeded another, each giving his subjects a different taste of Government; one was most merciful, another most tyrannous, but there was never before the present monotonous round of the strong oppressing the weak. Sovereigns, accustomed generation after generation to the exercise of power, can naturally be expected to be generous and noble-minded, but the transmission of their authority to upstarts cannot possibly result in lending it any sweetness. The result of it all is that with the extinction of the Sovereign's authority, all spirit of reverence for superiors in Europe has departed.

Sir Frederick Duke, in another part of his speech, referred to his desire to see bullock-carts in Calcutta replaced by some form of motor transport. It is this effort to introduce all sorts of European luxuries into this country which is ruining us. People forget the wide disparity that exists between the incomes of Indians and Englishmen. A bullock-cart costs some three hundred rupees in all, while a motor lorry will cost some Rs. 10,000. Does Sir Frederick want a man whose income is Rs. 18 per annum, to imitate the ways of one whose income is Rs. 650 per year?

61. The *Sanjivani* [Calcutta] of the 14th December asks whether it was necessary to bring Mr. P. K. Bose from Dacca to conduct the case against Suresh Chandra Sanyal of Pabna, for sending a seditious pamphlet by post. The local Government Pleader is a competent man. Who knows how much money Government has spent on this case?

SANJIVANI
Dec. 14th, 1911.

62. The *Sulabh Samachar* [Calcutta] of the 15th December writes :—
The proficiency in Urdu displayed by Sir Louis Dane and Sir Harcourt Butler in recently addressing public meetings in that language is indeed a welcome adjunct to efficiency in Anglo-Indian officials, too often neglected or at least perfunctorily acquired by the majority of them. It is a pleasant sign of which, it is to be hoped, we shall see more in future.

SULABH SAMACHAR.
Dec. 15th, 1911.

III — LEGISLATION.

63. The *Samay* [Calcutta] of the 15th December publishes a letter in which the writer, one Tarinikanta Das of Usthi in Mymensingh, supports the Hon'ble Babu Bhupendra Nath Basu's Marriage Bill. Inter-class marriage, he says, was prevalent amongst Hindus, in pre-Buddhist days as is evidenced by Pouranic stories and is still prevalent to a certain extent in certain parts of Mymensingh, Sylhet, Comilla and Dacca, where Rahri Brahmins marry into Vaidik Brahmin families, and Vaidyas, Kayasthas and Baruis, Kaiasthas, Chashi Kayvartas and Shahas intermarry. Every proposal for social reform amongst the Hindus is opposed by the orthodox community, so that no consideration should be given to their outcry. Intermarriage is absolutely necessary for our political progress.

SAMAY.
Dec. 15th, 1911.

64. The *Hitavadi* [Calcutta] of the 15th December cannot regard the recently published figures of educational advancement in Bengal as showing satisfactory progress of primary education. It would therefore support the principle of compulsion forming the keynote of Mr. Gokhale's Bill.

HITAVADI.
Dec. 15th, 1911.

IV.—NATIVE STATES.

65. The *Hindi Bangavasi* [Calcutta] of the 18th December has the following among its editorial notes :—
This time also the Maharana of Udaipur did not attend the Delhi Durbar. He met the King

HINDI BANGAVASI.
Dec. 17th, 1911.

Delhi Durbar and the Maharana of Udaipur.

at Salimgarh Railway station outside the city of Delhi when His Majesty arrived there from Bombay, after which for some reasons His Highness returned to Udaipur and did not join the Procession or the Durbar.

SAMAY,
Dec. 18th, 1911.

66. The *Samay* [Calcutta] of the 15th December says that servants in Nepal are bought from their parents and become permanent members of the families of their masters. Slavery thus exists even in the Nepal State so near British India, and so closely allied with the British Government.

HINDI BANGAVASI,
Dec. 18th, 1911.

67. Noticing the English journals describing the custom of sale of children for service in Nepal, the *Hindi Bangavasi* [Calcutta] of the 18th December, asks:—The custom there being a very old one, why is it given publication to at the time when His Majesty the King-Emperor is proceeding there?

VI.—MISCELLANEOUS.

DAINIK CHANDRIKA,
Dec. 18th, 1911.

68. Referring to the Coronation Durbar at Delhi, the *Dainik Chandrika* [Calcutta] of the 12th December says:—
"The day of rejoicing." King of Kings! May not even thorns prick your feet, may your path be flowery! You are the sovereign of our hearts, the object of our worship, our all. Gratify your humble subjects by accepting, along with your queen, the offering of our loyalty. We are under your protection and you are our sovereign. The sight of you has filled us with joy.

Worship of the sovereign is our highest religion and we have devoted ourselves body and soul to the work. We intend to worship with the flower and perfume of loyalty. Be gracious enough to permit us to do so.

Mother Queen-Empress, "the queen of the race of *Satis*," accept the homage of your children. May our worship of sovereignty be successful! Our *sastra* teaches us that your place is on our heads and we have placed you on our heads. What joy in this holding of the sovereign on the head! What a day of rejoicing is the 12th of December!

24-PARGANAS
VARTAVAHA,
Dec. 12th, 1911.

69. The *24-Parganas Vartavaha* [Bhowanipore] of the 12th December speaks of the Durbar day as a day of great rejoicing for all Indians, then whom a more loyal people do not exist on earth. Musalman Emperors of India used every day to present themselves to the view of Hindus, many of whom would not even take water before seeing the sovereign.

DAINIK CHANDRIKA,
Dec. 18th, 1911.

70. The *Dainik Chandrika* [Calcutta] of the 12th December speaks eloquently of the great significance of the Durbar, in which His Imperial Majesty will personally announce his sovereignty over the Indian people. The 12th of December, continues the writer, is a day of rejoicing for us. Come, all Indians, let us pray for the long life of Their Imperial Majesties and the Royal family and cry—

VICTORY, VICTORY TO KING-EMPEROR GEORGE V.

VICTORY, VICTORY TO QUEEN-EMPRESS MARY.

Let all Indians assume a smiling appearance, let there be joy in every house; let all sing in one voice—

VICTORY, VICTORY TO THEIR IMPERIAL MAJESTIES.

VICTORY, VICTORY TO THE KING OF ENGLAND.

VICTORY, VICTORY TO THE EMPEROR OF INDIA.

BANGAVASI,
Dec. 18th, 1911.

71. At the conclusion of a long article giving a short account of the past Durbars, held at Delhi under British rule, the *Bangavasi* [Calcutta] of the 16th December speaks of the surpassing greatness of the present Durbar, and the nobility of mind

shown by His Imperial Majesty on this occasion. His Imperial Majesty's words of assurance to the Indian people have by this time spread throughout India, and reached every hamlet and every mountain cave in the Himalayas. And like a heavenly stream they have washed away all dirt from the people's minds. The Durbar was not a show of power only. It showed also the love of His Imperial Majesty for his subjects. It represented a charming union of strength and tenderness. Consequently, the King's love now flows into the heart of every Indian. The world stares with astonishment at this sight.

The writer next welcomes His Imperial Majesty to Calcutta.

72. The *Hitavadi* [Calcutta] of the 15th December suggests that steps should be taken to enable the masses of the Calcutta population to get a sight of the Royal persons,

"The Royal visit."

during Their Imperial Majesties' approaching visit. What the Reception Committee has done in this direction, the public are curious to know.

73. After extending a cordial and loyal welcome to their Imperial Majesties to India, the *Muhammadi* [Calcutta] of the 15th December expresses its regret that the

Ibid.

arrangements for the Royal Reception in Calcutta now in progress, preclude the idea of anybody being allowed a sight of the Royal person except on the payment of fees—a thing which most people will not be able to afford.

74. The *Nayak* [Calcutta] of the 15th December is glad that permission has been given by the Bengal Government to pass

Reception of their Imperial Majesties in Calcutta by the people.

a procession of the inhabitants of Calcutta before His Imperial Majesty while he will be in the city.

In the meantime, continues the writer, we request the inhabitants of Calcutta, young men, old men, students and all, to muster together in the maidan, in spite of the police and all official arrangements when His Imperial Majesty will arrive in the city. Our Emperor and Empress are coming to Calcutta and we shall welcome them according to our fashion, by unhorsing their carriages and drawing it ourselves to Government House, and we will not allow the police to interfere in this. Let Surendranath inform the Lieutenant-Governor of this. Durbar fashion will not do in Bengal. Bengal is the land of the awakening of the power of the populace, and every Bengali is full of his national idea. Bengal does not care for Rajas and Maharajas, for guards and attendants. Bengal will worship their Imperial Majesties in her own way.

75. The *Marwari* [Calcutta] of the 12th December exhorts the people to have great rejoicings to see the King in their midst after a very long period.

Royal visit.

76. Referring to the Royal visit the *Hitavarta* [Calcutta] of the 14th December writes:—

Universal rejoicing.

The word "King Emperor" is at the tip of every Indian's tongue to-day, the heavenly stream of loyalty is flowing throughout the length and breadth of the country, and many a guilty soul expects to get his redemption by his contact with a drop of the water of this stream. But even the rose has its thorns, and so the most loyal persons have sometimes to suffer at the hands of the police—the crocodiles of this stream. There is, however, no doubt that relief would come to those who would seek the Royal protection.

Poor India has nothing but its heart to offer in greeting their Majesties, in the hope that it will be accepted and appreciated, and to pray that a Royal personage may be sent to rule over the people as Their Majesties' Viceroy. India is very very fortunate in having Their Majesties in its midst.

The paper is full of a glowing picture of the events at Delhi.

77. The *Marwari* [Calcutta] *Shikha* [Arrah] *Tirhut Samachar* [Muzafferpur] and *Bihar Bandhu* [Bankipur] of the 12th, 14th, 14th and 16th December, respectively, publish

Welcome to Their Majesties.

several poems in Hindi, Sanskrit and English according most hearty and loyal welcome to Their Imperial Majesties and praying for their long life.

HITAVADI,
Dec. 15th, 1911.

MUHAMMADI,
Dec. 15th, 1911.

NAYAK,
Dec. 15th, 1911.

MARWARI,
Dec. 12th, 1911.

HITAVARTA,
Dec. 14th, 1911.

MARWARI,
Dec. 12th, 1911.
SHIKHA AND TIRHUT
SAMACHAR,
Dec. 14th, 1911,
AND
BIHAR BANDHU,
Dec. 16th, 1911.

In one of the poems in the *Shiksha* His Majesty is prayed to introduce Free and Compulsory education in India, and to grant a Charter for the proposed Hindu University.

MURSHIDABAD
HITAISHI,
Dec. 13th, 1911.

78. The *Murshidabad Hitaishi* [Murshidabad] of the 13th December says:—The Royal visit has raised great hopes in the minds of the Indian people. But within

the short time that His Imperial Majesty will stay here he may not like to hear of the domestic affairs of India. Had he stayed long he would have seen everything in detail and learnt why his Indian children are so poor, so distressed.

In their present condition they are like foreigners in your dominion enjoying no right, no prosperity, and nothing of the kind. Famine, malaria, plague and water-scarcity are their constant companions. Want of facility for higher education, depredations of wild animals due to the wide extension of the Arms Act, the oppressions of the police, Income-tax, Excise, the system of partial local self-government, the harm done by the Partition of Bengal, all these are things which cannot be made known to His Imperial Majesty in a few days. But we are unable to make out how to make them known to him. We have lost even the privilege of ventilating them through the press. For the misconduct of a few men, the authorities have punished the whole country. In fact, our complaints are endless, and we do not wish to disturb you with them. We, however, request you not to be led away by the grandeur, with which you will remain surrounded, to think that there is anything akin to that throughout the country, for the villages are being gradually depopulated. We welcome you to Calcutta and pray that you may be gracious enough to come to this land now and then and not forget Indian subjects.

LAKSHMI,
and
GHARBANDHU,
Dec. 12th, 1911.

79. The *Lakshmi* [Gaya] for the month of December and *Gharbandhu* [Ranchi] of the 12th December, come out with portraits of Their Imperial Majesties and bene-

dictory poems.

MITHILA MIHIR,
Dec. 16th, 1911.

80. The *Mithila Mihir* [Darbhanga] of the 16th December describes at length the various events to commemorate the Coronation day (12th December) in the town and the civil station of Durbhanga.

Durbar celebrations in Darbhanga.

NAYAK,
Dec. 19th, 1911.

81. The *Nayak* [Calcutta] of the 19th December welcomes Lord Hardinge and Lord Crewe to Barrackpore, and says that by revoking the Partition they have earned the everlasting gratitude of the Bengali people.

Welcome to Lords Crewe and Hardinge to Barrackpore.

HITAVADI,
Dec. 19th, 1911.

82. The small rate of increase (viz., five per cent.) of the Indian population during the last decade disclosed by the recent census, cannot, says the *Hitavadi* [Calcutta] of the 5th December, be taken as special evidence of the prosperity and happiness of the the people of British India. Native India shows a higher rate of increase (13 per cent.), and most other countries on earth show 24 per cent. or more. Even for India the officials calculated a normal increase of 15 per cent. some 26 years ago.

Diminution of population in India.

HITAVADI,
Dec. 16th, 1911.

83. The *Hitavadi* [Calcutta] of the 15th December hopes there will be a Government inquiry into the causes of the great disparity between the numbers of males and females in all classes of society in the Punjab as disclosed by the recent census.

Diminution in the number of females

SULABH SAMACHAR,
Dec. 15th, 1911.

84. The *Sulabh Samachar* [Calcutta] of the 15th December writes:—
There was a touching incident, very characteristic of the nobility of heart of Lord Hardinge at the ceremony of placing the foundation-stone of King Edward's statue which lately took place at Delhi. His Excellency placed a rose bouquet with the inscription "To his memory from His devoted servant." His late Majesty greatly esteemed our present Viceroy, and His Excellency has not yet been able to get over the anguish caused by his death.

Lord Hardinge at the King Edward Memorial.

URIYA PAPERS.

85. The *Samvad Vahika* [Balasore] of the 7th Decembernd the *Uriya and Navasamvad* [Balasore] of the 6th December Welcome to Their Majesties. offer their heartfelt welcomes to Their Majesties the King-Emperor and the Queen-Empress. The *Utkaldipika* [Cuttack] of the 9th December gives a graphic description of Their Imperial Majesties' journey from Bombay to Delhi. A spirit of profound loyalty runs through all these writings.

SAMVAD VAHIKA,
Dec. 7th, 1911.
URIYA AND
NAVASAMVAD,
Dec. 6th, 1911.
UTKALDIPIKA,
Dec. 9th, 1911.

86. The *Utkaldipika* [Cuttack] of the 9th December complains that although it repeatedly brought to the notice of the authorities the illegality and the injuriousness of "Kadakhel" (gambling with rings) which was being indulged in at a place near the Civil Court compound in the Cuttack town, it still goes on at that very place with two additional tents pitched in the neighbourhood for the same purpose. The players, most of whom are ignorant day-labourers, are thus defrauded of their scanty earnings. The editor wonders that such a thing goes on unchecked even by the District Magistrate, who is the *ma-bap* of the poor, and on whose way to and from office stand the gambling houses.

UTKALDIPIKA,
Dec. 9th, 1911.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 23rd December 1911.

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WASHINGTON, D. C.

all these writings
journey from Bombay to Delhi. A copy of printed letter was there
the 6th December gives a graphic description of their Imperial Majesty's
the King-Emperor and the Queen-Empress. The illustration [printed] at
offer their humblest welcome to Their Majesties
and members of [His Majesty] of the 6th December
38. The General Vehicle [His Majesty] of the 7th December and the 8th

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

10/20/2018 10:00:00

THE NATIONAL ARCHIVES
COLLEGE PARK, MARYLAND

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 23rd December 1911.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	Weekly	Manmothe Nath Roy	600
3	"Biharee"	Bankipore	Do.	Sikya Sankar Sahai, samindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta	Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna	Monthly	Bai Bahadur Gajadhar Parshad, Kayas- tha, pleader, age 62.	300
6	"Hindoo Patriot"	Calcutta	Daily	Brish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributors.	700
7	"Indian Echo"	Ditto	Weekly	Kanju Bahary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Not known	500
11	"Kayastha Messenger"	Gaya	Do.	Bidyasund Mokhar, of Mohalla Mura- pore, Kayastha, age 40 years.	500
12	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhamma- dams.	800
13	"Reis and Rayyet"	Do.	Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	Do.	Surendra Nath Bose, B.A., age 39 years	2,000
16	"Comrade"	Ditto	Do.	Mr. Mahomed Ali, B.A. (Oxon), a Muhammadan, age 39 years.	2,000

THE NATIONAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE

Report of Special Agent in Charge, New York Office, dated January 1, 1934.

No.	Name	Address	Occupation	Remarks
1	John J. [illegible]	[illegible]	[illegible]	[illegible]
2	[illegible]	[illegible]	[illegible]	[illegible]
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17	[illegible]	[illegible]	[illegible]	[illegible]
18	[illegible]	[illegible]	[illegible]	[illegible]
19	[illegible]	[illegible]	[illegible]	[illegible]
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I.—FOREIGN POLITICS

1526. Discussing Persian affairs, the *Mussalman* states that Russia, with the moral support of Great Britain, has made government impossible to Persia. The demands

MUSSALMAN,
15th Dec. 1911.

made by Russia are not only inconsistent with the independence of Persia, but are positively embarrassing to her and bring about fresh difficulties in the peaceful administration of her affairs; and Great Britain, with her vaunted liberalism and respect for the integrity and independence of free countries, has not only been looking at the situation unconcerned, but her Secretary for Foreign Affairs has all along been supporting Russian high-handedness in the ill-fated land.

1527. The editor of the *Comrade* says that the situation in Persia has not yet emerged out of the recent crisis. Evidently a severe diplomatic wrestle is going on behind the

COMRADE,
16th Dec. 1911.

Ibid. scenes, the Russian troops have crossed into Persian territory, and it would seem as if Russia is bent on enforcing her demands on pain of occupation. The British Government has informed the Russian Foreign Office that they could not under any circumstances recognize the *ex-Shah*. They had also remonstrated against the Russian demands for monetary compensation, though the remonstrance seems to have been withdrawn. The editor still waits with much concern to know definitely and unequivocally that Great Britain is not wholly indifferent to her responsibility in the matter. Lord Morley, replying to Lord Curzon in a recent debate in the House of Lords, entered into a long and elaborate defence of the Anglo-Russian Convention. "It was the military party in St. Petersburg which always held that without the Convention Russia would be in Teheran to-day," said His Lordship. We may accept this statement without demur. But will the Convention keep Russia out of Teheran? This is the question of questions. Even a superficial acquaintance with the spirit and methods of Russian diplomacy in Persia would lead one to infer that the Agreement has conferred a sort of legality and right on Russian designs which, without it, would have at least had to be justified to the world. Whether the Convention would prove a blessing for Persia or a curse, it has certainly secured Russia from interference or remonstrance at the hands of England. Lord Curzon, in the course of his profoundly wise, admirable, and statesmanlike utterance said that the Persian part was the least desirable part of the Anglo-Russian Convention, "which was a one-sided bargain, and actually accelerated Persia's decline." An understanding between two Great Powers in respect of a third, enjoying full sovereign rights and independent existence, which is based on a division of its territories into "spheres of influence," is bound to degenerate into an instrument of pure coercion. The farce is completed when this instrument is referred to as constituting a legal force of unalterable sanctity in diplomatic relations. It was reserved for Lord Curzon to voice the true imperial responsibility as well as true British Liberalism, when he said that "he would like to see Britain hold out an occasional umbrella against hailstones in the shape of ultimatums at 48 hours' notice which rained on the Muhammadan States." Independent opinion in England as well as in this country has expressed itself unmistakably against the Russian schemes of aggression and the passive attitude of the Imperial Government. Strong protests have come from well-informed and powerful commercial circles in England against the inaction of Sir Edward Grey.

1528. In discussing Persian affairs, the Editor of the *Comrade* writes:—

COMRADE,
16th Dec. 1911.

Ibid. A week ago we should have said, if had been discreet to make the admission, that the case of Persia was altogether hopeless. Russia had threatened a more formal and complete occupation of the northern provinces, while Anglo-Indian troops, for the first time, were penetrating to the chief centre of trade and authority in the south. Both Powers had united in placing their veto on the Persian proposal to ensure order by the engagement of twenty Swedish officers. Worst of all, Mr. Morgan Shuster, the American financial controller, had encountered

from both Legations an opposition so relentless, so unscrupulous and so public, in his efforts to restore the country to solvency, that his resignation and the abandonment of any further efforts in this direction could be delayed only by days or by weeks. From Persia itself the news is no better than it was. The Russian ultimatum has been delivered, and the whole Persian Government, from the Regent to the humblest Minister, has resigned apparently by way of protest, or perhaps with a view to gaining time. The speech which Lord Curzon delivered on Wednesday has changed the whole situation. A strong and generous plea for Persian liberties, coupled with a criticism of Anglo-Russian diplomacy which lost nothing by its reticence and restraint, has been made at last by a man whose varied experiences as Viceroy of India, as Lord Salisbury's lieutenant at the Foreign Office, and as a traveller in Persia itself have familiarised him with every phase and aspect of the problem. It came weighted with the authority of a man who has held high office and is destined to yet greater responsibilities. Above all, it cannot be discounted by any suspicion that Lord Curzon is influenced by nationalist leanings or is out of sympathy with the general trend and habit of thought of Imperialism. It was a plea from an Imperialist leader that an exception in the general policy of expansion and absorption should be made in Persia's favour, and it was based as much on a flattering estimate of Persian capacities and deserts as on a consideration of our interests in the Middle East and among Muhammadans all over the world. Such a remonstrance it is impossible that the Foreign Office should ignore. We do not believe that it has willingly or joyfully become an accomplice in a policy of partition and absorption for which Russia is primarily responsible. It has been weak and *maladroit*. The new fact is that a force of criticism and good will has suddenly arisen behind it, which must strengthen it, if it is capable of strength, in its dealings with St. Petersburg.

There are many lines of attack to which the Foreign Office policy in Persia stands exposed, but to our thinking the most direct and the most fatal is the charge that the policy of the two protecting Powers has in effect prevented the Persian Government from effectively reforming its administration, and, so far as Russia is concerned, has undoubtedly pursued that aim with conscious and deliberate purpose. We will not recall the more distant phases of the long intrigue—the help given to the Shah against the first Mejliss, the supplies of arms, the loans of money, and the services of the Cossack brigade under Colonel Liakhoff.

The risk which British acquiescence in this Russian policy of absorption entails, cannot be too clearly stated. It must alienate from us—reinforced as it is by our record in the question of Tripoli—anything that remains of confidence in us throughout the Moslem East. Lord Curzon spoke none too strongly on that point. It is still more serious that when the last vestige of Persian independence is destroyed, its ruin must confront us with the Russian land forces across a coterminous frontier difficult to defend. But there is a simpler and directer reason for resenting Sir Edward Grey's acceptance of these Russian manoeuvres. They are, in all the records of recent aggression, the most dishonest, the most unmanly, the most treacherous. They cover even Russia with shame, and they reflect on us the disgrace of a vicarious dishonour. Russia has transgressed the code of international morals because she has an ambition and cherishes a perfectly intelligible greed. We have become her accomplice, not because we wanted anything ourselves, but simply because our diplomacy has lacked the backbone to utter a firm remonstrance.

II.—HOME ADMINISTRATION.

(a)—Police.

AMRITA BAZAR
PATRICK
19th Dec. 1911.

1529. The editor of the *Amrita Bazar Patrika* lays before his readers a curious case in which the Judiciary and the Executive seem to have arrived at different conclusions from an examination of the same series of facts. He refers to the case of *Mumtaz Hussain versus A. E. Lewis*, Assistant Engineer, decided by the Honourable High Court of the United

Provinces in February 1910, in which it held that Mr. Lewis used insulting language and assaulted Mumtaz Husain, Sub-Overseer. The editor's concluding remarks are as follows:—If the facts are as they are reported to be by the Local Government, the High Court must have at least referred to the extenuating circumstances connected with the insult to and assault on Mumtaz Husain. Then, again, we have been told that in the Civil Court also Mumtaz succeeded in getting a decree against Mr. Lewis. This could hardly have been the case if a lower court could see its way to take cognizance of the facts on which the official finding seems to have been passed. We have not before us either the judgment of the High Court or that of the Civil Court. But what we feel almost sure of is that both these courts could not have held as they did if Mumtaz had been so palpably in the wrong, which seems to be the official version of the case.

1530. The *Amrita Bazar Patrika* states that on Saturday last, a case was disposed of by the Chief Presidency Magistrate of Calcutta, which, though petty and technical in character, raised certain points of great significance.

Special license levied under the Fire Brigade Act

It would appear, though perhaps it is not generally known, that a special license is levied under the Fire Brigade Act on all owners of timber yards. In case of default, the Municipal License Department forwards the name to the police and a prosecution is started. A respectable gentleman and landholder, whom the journal should call "A," recently purchased the good-will, etc., of a Nimtollah timber yard from "B." On the 10th or 11th last, a summons was left at the yard requiring "B" to attend the Chief Presidency Magistrate's court on the 16th, to answer a charge of failure to pay the Fire Brigade license. Naturally "A" made enquiries, and on finding that the license is levied on yard-owners he hastened to the License Office, made the necessary payment, and had his name registered as the present owner. He was assured that the prosecution would now be dropped. On the 16th "A" attended the Presidency Magistrate's Court with the license, and was fined Rs. 25. The strangest part of it all was that while the summons stood in the name of "B," "A" was fined without being given any opportunity of explaining the situation or being even asked his name. This is a situation which the journal can hardly associate with the glorious traditions of the British court of law. It reminds one of the days of Raja "Habu Chandra" of Allahabad. The journal hopes Mr. Swinhoe will realise the seriousness of such *contretemps*.

In this connection it is apprised of another circumstance involving the question of liberty of His Majesty's subjects. This well-educated, highly-connected and respectable citizen and landholder did not suspect that any fine would be imposed on him. Naturally he did not provide himself with any money when he went to court. When, therefore, he was fined, he was at once removed to the lock-up or rather hustled into it, like a criminal, and there treated like and associated with ordinary robbers, cheats, murderers, etc. Worse still, no opportunity was given him to fetch the fine from home or from his solicitor. And he would have had to rot in jail till Monday, if a perfect stranger had not helped him with temporary accommodation. Now, the question is—why should persons, convicted of trivial and technical offences which again leave no stain on character as, for instance, in the case under notice, be associated with criminals or be at all removed to the lock-up? If, of course, they fail to pay the fine imposed, the law no doubt provides means for the realisation thereof or in lieu for imprisonment, either simple or rigorous. This the journal does not object to. But then, it is necessary and desirable that all possible facility should be given to such unfortunate persons for the payment of the fines imposed.

The journal sincerely hopes that the Chief Presidency Magistrate will be pleased to take note of this undoubted grievance of the public and amend the practice of the court on the lines suggested.

(b)—Working of the Courts.

1531. The *Amrita Bazar Patrika* comments on the sentence of imprisonment and fine passed by the Sessions Judge of Nagercoil on Mr. Padmanatha Panikkar, editor of the *Sri Parasurama*, for having printed and published certain alleged defamatory

A Travancore editor in trouble.

AMRITA BAZAR
PATRIKA,
19th Dec. 1911.

AMRITA BAZAR
PATRIKA,
14th Dec. 1911.

articles in his paper. The editor, says the journal, was condemned practically unheard; for his defence evidence was not at all admitted. The appeal in this case was heard the other day by two of the Judges of the Travancore High Court. In the result, the term of imprisonment has been reduced from 6 to 2 months, and the amount of fine from Rs. 500 to Rs. 350, in default of the payment of which imprisonment for another two months. Though the journal is not in possession of the full text of the appeal judgment, from what authentic information it has received it is led to infer that the High Court has not done the poor editor adequate justice. The editor has not been called upon to produce his evidence, and the judgment of the High Court has been based practically on the prosecution evidence in the lower court. The journal admits there was the appeal argument, but that was confined to laying bare the technical flaws in the proceedings of the lower court. Be that as it may, in a case of this kind where the accused has been punished without being heard in defence, what one would expect of the High Court is to send the case back for retrial.

AMRITA BAZAR
PATRIKA,
19th Dec. 1911.

1532. The *Amrita Basar Patrika* states that Babu Pramatha Nath Chatterji, a retired Sub-Judge, has been making strenuous efforts for establishing Arbitration Boards.

He has been communicating with the authorities and the High Court, and is now preparing his detailed scheme, which would shortly be submitted to the High Court and the public. Meanwhile the Board has already secured the services of many eminent lawyers to work as arbitrators. At present the operations of the Board are confined to Calcutta, the 24-Parganas and neighbouring districts; and suitors are at liberty to get their cases referred to one or more of the members or to have them associated with one or more of their own nominees. The arbitrators would make local enquiries and, whenever possible, witnesses would be examined on the spot. This is a decided improvement. Moreover, the procedure is to be simple and expeditious, while the suitors would be at liberty to conduct their suits either personally or through pleaders. Of course, it would be premature to say anything of the scheme before the full details are to hand; but in view of the ruinous cost of litigation, any proposal that aims at lowering that cost and simplifying the procedure is bound to be welcome to the public.

(c)—Jails.

AMRITA BAZAR
PATRIKA,
16th Dec. 1911.

1533. The *Amrita Basar Patrika* feels it its duty to invite the attention of His Excellency Sir Thomas Carmichael to the letter of Mr. D. Subaratman, published in the *Hindu* of the 21st ultimo, regarding the treatment accorded in the Cannanore Jail to Mr.

Treatment accorded in the Cannanore Jail to Mr. V. O. Chidambaram Pillai.

V. O. Chidambaram Pillai.

(d)—Education.

TELEGRAPH,
16th Dec. 1911.

1534. The *Telegraph* states that its readers are already aware of how the

Babu Tarapada Mukherji, Principal of the Ananda Mohun College.

Principal of the Ananda Mohun College has suddenly and mysteriously been dismissed by the President of the College Council. Since it wrote

on the subject, there have been further developments. The journal learns on the authority of a Mymensingh message to the morning papers that there was recently a meeting of the College Council, when the *ex-officio* President, Mr. Magistrate French, frankly explained the situation that he had served the notice of dismissal on Babu Tarapada under instructions from the Director of Public Instruction, that he had received the letter on the eve of his going out on tour when he was not familiar with the constitution of the Council, and that he now withdrew the notice. A resolution was then unanimously adopted by the Council, retaining the services of the gentleman on his own pay for the time being as Professor of Chemistry. The journal is, however, not at all satisfied with this sort of makeshift arrangement. It does not see why Babu Tarapada should be degraded from the Principalship to a mere Professorship, or why Government should pay for the services of a Principal, or why, again, should

the Council accept a Principal whom it does not evidently want. Certainly these questions require to be answered, but no explanation is forthcoming. Babu Tarapada will, the journal hopes, go up to the Government, and demand the reasons for which he has been accorded this treatment.

(e)—Local Self-Government and Municipal Administration.

1535. The editor of the *Telegraph* devotes a leader to the discussion of the Resolution of the Bengal Government on the working of the District Boards in Bengal during 1910, and complains that their administration was not as successful as it might and should have been. It is stated that the non-official members of the Boards were by no means animated and inspired by that zeal and earnestness without which success was not possible. Their attendance is said not to have been regular in most cases; the number of meetings was not as numerous as it should have been; the interest of non-official members was in no way keen. All this is perfectly true. If the attendance was not regular, and if the non-official members did not take any sufficient and personal interest in the affairs of the Boards, the work did on no account remain at a standstill. It was naturally the official Chairman, or rather the District Magistrate, who supervised the whole affair. And so far as the authorities are concerned, this was perhaps the best arrangement that could be made. Indeed, the feeling in the country is that District and Local Boards are more or less official departments which monopolise a considerable portion of the official time, energy, and attention. And no wonder this is so. Instances are not rare in which the Chairmen of District Boards and Local Boards carry things with a high hand, so that the more self-respecting among the non-official members have no alternative left but to stay away and allow things to take their own course. And District or Subdivisional Officers scarcely, if ever, try to induce the non-official members to take an active and intelligent part in the proceedings and working of these self-governing bodies, except when writing their annual reports. It is in these documents alone that stress is laid on the non-attendance of non-official members and their want of interest.

This, the editor says, is not the best way of teaching the people to take interest in civic affairs. The journal has no doubt of the sincerity of its rulers in this respect. It is only the *modus operandi* that it takes exception to. Indeed, to prove the sincerity and sympathy of the authorities, what is wanted is to infuse fresh life and vigour into these bodies by the inauguration of a new policy. The official character of these bodies should be altogether removed. Why should the District Magistrate or the Subdivisional Officer be the *ex-officio* Chairman of District and Local Boards, respectively? Big Municipalities have non-official Chairmen.

The first reform should, therefore, be to divest these bodies of their semi-official character and allow them to be administered by non-official Chairmen. If this were done, the journal is confident that greater zeal, greater attention, greater time would be devoted to their working by non-official members. Of course, in order to safeguard the interests of the administration, Government may nominate one-third of the members from among officials and others. But the real power should be vested in non-officials rather than in District Magistrates and Subdivisional Officers. Secondly, larger funds should be placed at the disposal of the Boards than is the case now. The fact is, when the funds are not adequate to the requirements of these bodies, it is not humanly possible to evoke any interest of the members in their working. The Bengal Government has itself admitted this in more than one place in the Resolution. If these two drawbacks were removed, the journal can guarantee that the people would not be found wanting.

(g)—Railways and Communications, including Canals and Irrigation.

1536. A correspondent of the *Bengalee* writes as follows:—A train arrives at Khargapur at 4-10 and departs at 6-5, after a detention of nearly two hours at that station, to the greatest inconvenience to passengers. The Puri-Howrah passenger train leaves Kharagpur at 4-25 and arrives at Howrah at 7-22, but passengers

TELEGRAPH,
10th Dec. 1911.

BENGALUR,
17th Dec. 1911.

are not allowed to avail themselves of this train. The Railway Company should look after the comfort of the travelling public, and, to remove the present difficulty, should alter the timing of No. 11-Down, which is the only passenger train from Nagpur to Howrah, so as to arrive earlier at Howrah, reducing the duration of halt at Kharagpur and increasing its speed throughout.

(h)—General.

BENGALUR,
14th Dec. 1911.

1537. The *Bengalee* says that the modification of the partition is a memorable triumph of constitutional agitation and is a crown of glory to the British Government.

BEHARUR,
14th Dec. 1911.

1538. Commenting on the modification of the partition of Bengal, the *Bengalee* says that in the course of his gracious announcement the King-Emperor declared that there will be such administrative changes and redistribution of boundaries, consequent upon the decision that has been arrived at, as the Governor-General in Council, with the approval of the Secretary of State for India in Council, may, in due course, determine. The journal feels sure that in making the necessary re-distribution the Government of India and the Secretary of State will not overlook what Bengal has always prayed for and has strenuously insisted upon, namely, that no portion of the Bengali-speaking population should be separated from the rest. The expression which His Majesty uses is "the Presidency of Bengal," and it is an expression which has no vagueness about it. It means the whole of Bengal and includes the whole of the Dacca, Rajshahi, and Chittagong Divisions. The Chief Commissionership of Assam should consist exclusively of the districts inhabited by the Assamese.

HINDOO PATRIOT,
14th Dec. 1911.

1539. Commenting on the modification of the partition of Bengal, the *Hindoo Patriot* says that India has really derived an illustrative lesson on the success of constitutional agitation and it is a happy augury that it should be recognised as such. The modification of the partition, to which the journal recently referred, announced by His Most Gracious Majesty, King-Emperor George V, will be received by one and all in the whole of India with joy and gratitude. Surely there is wisdom in the statement that justice wins, whatever Dame Injustice may do to obstruct, and this truth has been borne out to the letter by the excellent steps adopted by our Sovereign. All's well that ends well. His Majesty has already earned the fullest gratitude of the Indians by his gracious presence in their historic land, and the present noble announcements have brought them into closer contact. The loyalty, which is their inborn tradition, has been indissolubly enhanced. The Royal clemency towards prisoners is *assitot dit, assitot fait* and everything is so. Happy India, advance! There is everything to encourage and help you in your peaceful onward course.

AMRITA BASAR
PATRIKA,
14th Dec. 1911.

1540. Commenting on the partition of Bengal, the *Amrita Basar Patrika* states that it now seems as if the Gordian knot could be cut by His Imperial Majesty alone. Fancy the situation. The measure of the dismemberment of Bengal originated with one of the most brilliant of Indian Viceroy, who, it was thought at one time, would become the Prime Minister of the British Empire. It was maintained for five years by a Liberal Secretary of State, who is regarded as one of the foremost statesmen of the age. It had the support of the entire English press, with the exception of a few, and of the whole body of the Anglo-Indian community, official and non-official. No Secretary of State, however influential and strong, would thus venture to undo a work which was so strenuously backed, practically by the bulk of Englishmen, both here and in the ruling country, and risk an almost universal opposition from his countrymen. The King-Emperor alone could perform such a practically impossible task, and hence it was that the announcement of the modification of the partition had to be made by His Imperial Majesty. It was verily a settled fact and the King-Emperor alone could unsettle it.

The journal need not point out the advantage of the gracious declaration of His Majesty himself in this connection. If Lord Crewe had undone the partition measure, one of his Tory successors might have taken his revenge

on him by reviving the blunder of Lord Curzon. But it is the King's act and therefore beyond the jurisdiction of any of his ministers to meddle with it. Lord Morley counted without his host when he said that the partition was a settled fact. But the journal can boldly assert that the union of the two Bengals effected by His Majesty himself is a settled fact which no earthly power can unsettle.

The journal, however, cannot help feeling that the two changes will entail an amount of cost which may be too much for the poor people of the country. Already crores of rupees have been practically wasted in Eastern Bengal and crores, again, will be needed to establish a Government in the famine-stricken and pestilence-ridden Behar and Orissa. Indeed, the journal is afraid unless the Supreme Government substantially helps both Bengal and Behar it will be very hard for them to bear the cost of the administration. As regards the new capital at Delhi, the present estimate of the cost is 4 millions sterling, or 8 crores of rupees. But in a matter like this the original cost is apt to double and treble itself in the actual carrying out of the project.

As for the change of capital, it will not only wound the *amour propre* of Bengal but also take away the commercial importance of Calcutta. The non-official Anglo-Indian community representing the chief commercial interest cannot but take the change to heart.

The Viceroy could also very well anticipate the heart-burning that the loss of such a privilege, advantage and distinction, as having the capital city in their midst, would cause to Bengal, and the journal is sorry to have to tell His Excellency on such an occasion of universal rejoicing that the feeling of a very large section of the Indian community on this question is very keen.

1541. The *Behar*, in commenting on the separation of Behar from Bengal, says that the news has been received with unbounded satisfaction all over Behar. The disadvantages under which Behar was labouring by reason of its unnatural connection with Bengal has been very well set forth in the despatch sent by the Government to Lord Crewe. The journal would be failing in its duty if it did not express its sense of gratitude to its kind and sympathetic Viceroy, Lord Hardinge, and the Hon'ble Mr. Ali Imam, for the above.

BEHAR,
15th Dec. 1911.

1542. The *Amrita Bazar Patrika* states that at a meeting held day before yesterday to express gratification at the modification of the partition, Babu Surendra Nath Banerji is reported to have said: "By this transfer of capital we will not be affected nor will the trade suffer." No one, however, says the editor, need take Mr. Banerji seriously; for he will perhaps perform a somersault ere long by expressing a different opinion, consistency or deliberation not being the weakness to which he has been known to submit. Fancy Babu Surendra Nath, an educationist and political leader, posing as an authority on trade and gravely assuring the public that it will not be affected by the transfer of the capital! The real fact, however, need not be concealed that the transfer has created a feeling of deep disappointment amongst the citizens of Calcutta, both Indian and European. It is hardly necessary to state that not only will the measure affect the political status of the whole Bengali nation, but also the means of living of tens of thousands of Bengalis of the *Bhadralog* class.

AMRITA BASAR
PATRIKA,
15th Dec. 1911.

1543. Commenting on the subject of the administrative changes and the transfer of the capital from Calcutta to Delhi, the *Amrita Bazar Patrika* writes that the concluding paragraph of the despatch puts it beyond any doubt that whatever may be the actual result of the momentous changes, nothing but the right sort of statesmanship, which takes into account both the sentiment and interests of the governed and aims at thoroughness in all things, prompted His Excellency in suggesting them.

AMRITA BASAR
PATRIKA,
15th Dec. 1911.

There is no doubt that the changes are the result of a "bold stroke of statesmanship." It is equally true that, so far as the modification of the partition is concerned, it has given unprecedented satisfaction. But no rose is without its thorns, and we might therefore submit to the inevitable.

AMRITA BAZAR
PATRIKA,
15th Dec. 1911.

1544. Commenting on the subject of the administrative changes and the Despatches on the administrative transfer of the capital to Delhi, the *Amrita Bazar Patrika* is at a loss to understand clearly what is meant by saying, "on the other hand the peculiar political situation which has arisen in Bengal since the partition makes it eminently desirable to withdraw the Government of India from its present provincial environment." If the implication is that Bengal has become so turbulent since the partition that the ruling authorities, if they live in their midst, cannot have the benefit of an unclouded judgment, then the obvious reply to this is that such an undesirable environment is bound to disappear with the modification of the partition. If, on the contrary, the object is that the Provincial Government ought to be given a free hand in dealing with the peculiar situation of Bengal, the whole spirit of the document, of which the keynote is conciliation and confidence in the people, is contradicted. Then, again, if the condition of things be really so bad as to make it impossible for the Government of India to remain in Calcutta, how would it be possible for the Local Government to remain here under these circumstances?

INDIAN MIRROR,
15th Dec. 1911.

1545. Commenting on the modification of the partition of Bengal, the *Indian Mirror* states that whatever may be the feeling on the subject, it hopes it will be universally acknowledged both by Europeans and Indians alike, and adds that the changes must be thankfully accepted. The fact that the changes are connected with the personal intervention of the Sovereign, does indeed, as Lord Lansdowne said in the House of Lords, preclude all criticism. "The word of the Emperor passed is irrevocable," and it is clearly the duty of the citizens of Calcutta to work whole-heartedly with the Government for the success of the new administrative arrangements. His Excellency the Viceroy has declared that the Government of India are confident that the decision which has been arrived at is "essential to the better government and greater prosperity of the Indian Empire." The journal says people must accept this assurance, which gains additional weight from the fact that the announcement of the change has come from His Imperial Majesty himself. The journal cannot say that it can view the removal of the seat of the Imperial Government without regret.

BENGALEE,
15th Dec. 1911.

1546. Commenting on the modification of the partition of Bengal, the *Bengalee* states that the telegrams which it publishes from day to day bear ample testimony to the feelings of joy and gratitude which the announcement of His Gracious Majesty has evoked throughout the length and breadth of these provinces. It would be invidious to single out any particular individual or place where the enthusiasm and rejoicing are practically universal.

As the journal has said already, no act of British statesmanship within living memory has evoked such unbounded joy—a joy which is proportionate to the resentment and indignation which Lord Curzon's monumental blunder caused among all classes and sections of its people.

COMRADE,
15th Dec. 1911.

1547. In commenting on the modification of the partition of Bengal, the *Comrade* says that in the case of the Hindus of Bengal, or Bengalis, as the Government of India's despatch chooses to call them, the announcement has been a matter of give and take, that for "sturdy loyal" Beharis it has been one of "take" only, while for the Mussalmans of Eastern Bengal it has been one of nothing but "give." The journal congratulates the Beharis on their signal good fortune and it rejoices as well as regrets with the Bengalis. As for the Mussalmans of Eastern Bengal, they must derive what cold comfort they can from the well-known lines:—

Laugh, and the world laughs with you.
Weep, and you weep alone.

After all they are only "loyal and contented," and as a reward of their loyalty and contentment they have been given a generous helping of the humble pie. The journal prays that they may not have a too acute attack of indigestion.

1548. The *Telegraph*, in commenting on the Parliamentary Blue Book of the Abor Expedition, says that under an Act of Parliament, an expedition beyond the frontiers of

The Abor Expedition.

India has to be paid for by the Imperial Government. Aborland is not within Indian frontiers, and hence the Abor Expedition should not press on the Indian Exchequer. The estimate now made is, again, likely to be exceeded, as was the case in respect of the Afghan, Tibetan and other trans-frontier campaigns. In view of all these circumstances, the journal has a prayer to submit to His Gracious Majesty and to his responsible Minister, the Marquis of Crewe, and that is, not to lay a heavy burden on the Indian taxpayer on such flimsy grounds as are evidenced by the Blue Book on the Abor Expedition.

1549. The *Bengalee* publishes the following letter addressed to "The people of Bengal and our fellow-subjects":—

Reunion of Bengal.

TELEGRAPH,
16th Dec. 1911.

BENGAL LEE,
17th Dec. 1911.

The happy reunion of Bengal and its elevation to the status of a Presidency Government with a Governor in Council by His Most Gracious Majesty the King-Emperor in person is an event unique in the annals of India and will ever be memorable in the history of Bengal.

It is our bounden duty to make known our profound homage, our devoted loyalty, and our heart-felt gratitude to His Imperial Majesty in a manner worthy of the occasion and of the Sovereign who has installed himself in the hearts of his people.

We feel that the reunion of Bengal should be celebrated on Sunday next, the 17th instant, in every town and village in Bengal by offering prayers, holding *sankirtans* or other thanksgiving processions, distributing alms to the poor, and illuminating all houses according to the means of each householder.

There may be some difference of opinion as to the transfer of the capital of India from Calcutta to Delhi, but the fact should not be ignored that this is an important step towards the eventual creation of provincial autonomy for Bengal, which would represent a great step forward towards the fulfilment of our political aspirations. Further, the transfer must appeal to the patriotic and loyal sentiments of all true-hearted Indians, who will recognize that it is befitting the dignity of a great country that the ancient historic city of Delhi, associated with the illustrious memories of the Hindu and Muhammadan Empire, should be restored to the proud position which it occupied in the past.

We are sure that the crowning message of sympathy, wisdom and justice with which our beloved Sovereign closed the epoch-making Durbar at Delhi will raise a chorus of appreciation, gratitude and loyalty from every home in Bengal and find joyous responses in the hearts of all our Indian brethren such as have never been known before.

Praying for the long life of our beloved King-Emperor and Queen-Empress,

We remain,

Your humble servants,

T. PALIT.
RASH BEHARY GHOSH.
MATILAL GHOSH.
A. CHAUDHURI.
B. CHAKRAVARTI.
K. B. DUTT.
A. BASUL.
AMBIKA CHARAN MUZUMDAR.
ANANDA CHANDRA ROY.
ANANDA BANDHU GUHA.
NILRATAN SIRCAR.
KRISHNA KUMAR MITRA.
J. CHAUDHURI.
SURENDRANATH BANERJEA.

CALCUTTA,
14th December 1911.

VI—MISCELLANEOUS.

1550. The *Bengalee* quotes Mr. Surendra Nath Banerji's speech, in which he remarks as follows:—"A note of dissent

Transfer of the capital of India to Delhi.

has been raised for the transfer of the capital of India to Delhi. By this transfer Calcutta will not be affected nor will the trade suffer. In 1904, when Lord Curzon sought the opinion of the Bengal Chamber of Commerce as to whether trade would

BENGAL LEE,
14th Dec. 1911.

be affected by the partition, the Chamber said it would not affect trade which followed its own line. Let the voice of controversy about the transfer of the capital of India to Delhi be hushed in the presence of the Royal visit."

INDIAN MIRROR,
14th Dec. 1911.

1551. The *Indian Mirror* says that the Royal boons have been received with the utmost satisfaction and gratitude by the Princes and people of India. The announcement

The Royal boons.

regarding the partition has been received as a generous concession to the Bengali community. Some disappointment is felt at the removal of the capital to Delhi. But the circumstances which have rendered this change necessary are indicated in Lord Crewe's despatch, and the public have the assurance of His Excellency the Viceroy that the change "is essential to the better government and prosperity of the Indian Empire." The subject, therefore, is outside the pale of criticism, and the decision, as His Excellency has said, must be thankfully accepted.

BENGALER,
14th Dec. 1911.

1552. Commenting on the removal of the seat of the Government of

Removal of the seat of Government from Calcutta to Delhi.

India from Calcutta to Delhi, the *Bengaler* says that it is interesting to note that in their despatch the Government of India spoke of "two questions of great political moment which were in their opinion indissolubly linked together." The first of these was the necessity of removing the seat of the Government to a more central and easily accessible place than Calcutta, and the second the peculiar political situation which had arisen in Bengal since the partition. There is enough in the despatch to show that the Government of India were actuated in the proposals they made as much by the desire "to allay the ill-feeling aroused by the partition amongst the Bengal population" as by a desire to remove their head-quarters to a more convenient place. The arguments advanced by the Government of India in support of the former proposition were, indeed, so convincing, that Lord Crewe had no hesitation in thinking that "the compensation which would be offered to Bengali sentiment by one of their two inter-dependent proposals" would fully outweigh such opposition as the other might arouse.

AMRITA BAZAR
PATRIKA,
14th Dec. 1911.

1553. The *Amrita Bazar Patrika* writes as follows:—The arbitrary expulsion from the Jullundur Cantonment of Lala Devi Dyal and another gentleman has once more brought to the fore the question of the revision of the extraordinary powers vested in Officers Commanding

Arbitrary expulsion from Jullundur Cantonment of Lala Devi Dyal.

and Cantonment Magistrates in military stations. The journal has before it a well-reasoned and moderately-worded memorial submitted to His Excellency the Viceroy by the residents of Jullundur, praying (1) for the expunging from the Cantonment Code of sections 210 and 211 (empowering the aforesaid Cantonment authorities to expel from their "Chhaunies" any one who may be in their bad books), and (2) for extending the right of electing representatives in the Cantonment Committees to the civil population living under military jurisdiction. The memorialists beg that the Government of India may be pleased to make "favourable announcements" in regard to their two prayers as "Coronation boons." But they may well demand the reforms they have urged as a matter of justice. Though the populations under civil and military administrations are divided from each other by only an imaginary line, or sometimes by a line of little boundary pillars called "bara pathhar" 12 stones), yet there is as much divergence in the laws and regulations governing the two classes of His Imperial Majesty's lieges as if one were living in British Raj and the other under autocratic Oriental rule! This delineation of the difference is not at all exaggerated, as all who know will testify.

BENGALER,
14th Dec. 1911.

1554. The *Bengaler* states that no part of the Government of India's despatch will be read with greater interest than that in which they outline the policy which it is their

Provincial autonomy.

intention to follow in the near future. The journal says in this despatch a definite declaration has been made by the Government of India that provincial autonomy is for the present to be the goal which it will be their effort gradually but steadily to work up to. If Lord Ripon inaugurated the system of local self-government, it is the great aim of the present Viceroy to inaugurate a system of Provincial self-government; and His Excellency, if he succeeds in any measure in realising this high aim, will go down to posterity as one of the greatest

of Indian Viceroys. The first step in the direction of provincial autonomy must consist in making this non-official majority real as well as effective. A non-official majority which would support every measure which the Government introduces is, as the Government will see, a majority worse than useless. What is necessary is that the seats should be so arranged and distributed as to give the representatives of the educated community an effective voice in matters of legislation as well as administration. Ultimately, of course, the Legislative Councils themselves must be so reconstituted as to become so many Provincial Parliaments, the members of which shall be elected directly by the people. But such a step, the journal fears, will not come so long as education has not become more general than it is, and for this reason, among others, the Government must follow a more vigorous educational policy than has hitherto been followed. The grant of fifty lakhs of rupees for truly popular education is from this point of view a step entirely in the right direction and what is necessary is that the policy now inaugurated should be steadily continued and developed. The time cannot be far off, if only the Government and the people are true to themselves, when a representative of His Majesty will have the pleasant duty to make a declaration conferring the boon of self-government within the Empire upon the people of this country. Then and not till then will England have fulfilled her great mission in India and justified herself in the eyes of God and man.

1555. The *Bengalee* states that there cannot be the least doubt that the removal of the seat of the Government will to some extent affect the position and importance of Calcutta. It is equally unquestionable that it will effect vested interests, and in some cases will inflict material loss upon individuals and classes. The Government themselves do not underrate these objections, but they think that these and other objections are outweighed by the advantages that will accrue from the new arrangement. One of the most powerful objections to the proposed arrangement is that it will remove the Government of India from the wholesome influence of Bengal public opinion. The objection is not quite so formidable in these days of quick locomotion and of a more or less universal system of telegraph as it would have been in earlier days. Nor can the fact be overlooked that even as things stand for fully seven months of the year, the Government of India are out of touch with Bengal opinion in the sense in which they will now be out of touch for the whole year. The removal, the journal finds, is also being objected to on the ground of the expenses it will involve. These who put forward this view seem to overlook the fact that from another point of view the proposed arrangement represents a measure of retrenchment. One strong argument against the exodus to the hills has always been its cost, and the removal to Delhi would materially diminish this cost. The loss to trade and commerce and to the holders of landed interests, so far as there will be loss, will no doubt be a more serious consideration, but then the fact cannot be overlooked that the loss will not be anything like so considerable as some people seem to imagine. It may be taken for granted that the trade in jute, coal and tea will not be affected, and what is true of these is true of some other branches of trade. The fact that Calcutta will still be the capital of a great Presidency, coupled with the fact that it will continue to be a great sea-port, will naturally make the removal of the capital far less harmful than it would otherwise have been. Nevertheless, the journal is in no mood to dogmatise, and is decidedly of opinion that it would be the duty of the Government to consider the question in all its bearings and to see that any arrangement they make may not disturb the existing state of things in the least degree.

1556. The *Hindoo Patriot* says that people are jubilant everywhere over the Coronation Durbar and the Durbar boons announced by His Majesty the King-Emperor at Delhi. The modification of the partition has been received with feelings of gratitude. His Majesty's name, along with those of Lord Hardinge and Lord Crewe, will go down, as glorious ones, to posterity, and future historians of India will have a great deal to record about their noble achievements in India. The journal may say, without fearing the least discordant voice, that universal peace has been established and implanted on the soil of India by the present step.

BENGALUR,
14th Dec. 1911.

HINDOO PATRIOT,
16th Dec. 1911.

HINDOO PATRIOT,
15th Dec. 1911.

1557. The *Hindoo Patriot* says that the removal of the capital of India to Delhi from Calcutta is a serious blow to the prestige of Bengal, and the question is one which is very delicate and difficult to tackle. The opinion of Bengal is very strong against it. But when one considers it from an imperial point of view, one must abide by one's fate. No doubt the Delhi of to-day will appeal to the imagination of the oriental mind, connected as it is with the whole history of India as the capital of the Empire and possessing, as it does, so many noble relics of India's ancient glory and power. Though the feeling is strong that Calcutta, in particular, will lose much of its prestige and power, one must console one's self that whatever is, is for one's good—at any rate for the common good of India.

AMRITA BASAR
PATRIKA,
15th Dec. 1911.

1558. The *Amrita Basar Patrika* states that it noticed in March last the case of Babu P. C. Ghose, late Head Clerk of the Pazamdang post office, Rangoon, who, after long and meritorious service in the department was dismissed in connection with a departmental case, in which, according to him, there were fair grounds for a consideration of his portion of the offence. Left without any resource in his old age,—thrown upon the charity of others,—broken down in health and spirit, Babu P. C. Ghose stands to-day on the verge of starvation with his family and dependants. His appeals to the higher authorities having so far failed, he has now submitted a fresh memorial to the Viceroy with the prayer that the same may be placed before His Gracious Majesty for Royal favour and clemency. The journal can very well understand that it is not possible for the Emperor to look into all cases of individual grievance, all over the Empire, but then, there are cases and cases. The present, the journal believes, is a deplorable one; and hence it hopes that the memorial of this old servant of Government will receive whatever consideration it deserves.

BEHAREE,
15th Dec. 1911.

1559. In commenting on the transfer of the capital of India from Calcutta to Delhi, the *Beharee* is quite aware that there will be considerable difference of opinion, but taking all things into consideration, it thinks that the step in the long run will not prove so menacing as it now does. The trade, commerce and industries of Calcutta will not, it thinks, suffer to any very great extent. As the capital of a great Presidency and a great sea-port, it will continue to be the second town in India in matters of trade and commerce.

BEHAREE,
15th Dec. 1911.

1560. The *Beharee* states it is understood that Sir Charles Bayley will be the first Lieutenant-Governor of Behar. If this is true, the journal has nothing to say against it. Behar would most enthusiastically welcome either the Hon'ble Sir F. Duke or Sir A. Earle as its Lieutenant-Governor. Both these gentlemen are fully aware of the requirements and aspirations of the people of Behar, and their broad sympathy and catholicism are well known. Patna will deservedly be the capital of the province, and either Ranchi or Darjeeling will be the summer residence of the Lieutenant-Governor.

BEHAREE,
15th Dec. 1911.

1561. The Editor of the *Beharee* states that the boons announced by Lord Hardinge associated with the auspicious occasion of the Coronation will no doubt give great satisfaction all over India. The most important of these is the magnificent gift of fifty lakhs for the purposes of popular education, together with a promise of grants on a general scale in subsequent years. The editor is glad to find that the Government has recognised the predominant claims of educational advancement on the resources of the Indian Empire, and trusts that it will be possible now for the Government to allow Mr. Gokhale's Educational Bill to pass through the Legislative Council.

MUSSALMAN,
15th Dec. 1911.

1562. The *Mussalman* states that it has published a letter in which the statements made are believed to be quite true. Such interference in the sacrifice of cows during the *Id-us Zoha* is, the journal thinks, not uncommon in the mufassil. The journal fails to understand why the innocent Muhammadans should be bound down under section 107, Criminal Procedure Code, on such an occasion. The Hindus are invariably the aggressors in this matter, and if anybody is to be bound down, it is they and not the Muhammadans.

The journal begs to invite the special attention of the Government of Bengal to the cases stated by its correspondent, and trusts an early enquiry will be instituted into the conduct of the police concerned. Such a state of things is simply intolerable.

1563. The *Bengalee*, in commenting on the amnesty to prisoners, regrets to notice that so far only a few political prisoners have been released from His Majesty's jail. Mr.

Amnesty to prisoners.

Tilak, whose release was specially urged in the columns of the *Bengalee* and who in the journal's opinion ought certainly to have been released on such an occasion, has not been released. There can be no doubt that the release of Mr. Tilak would have been welcomed with delight by his countrymen, not excepting even those who do not see eye to eye with Mr. Tilak in every matter. And there are others, also political prisoners, whose release would have produced an equally satisfactory effect. There are two cases in particular which occur to the journal as being specially worthy of the consideration of the Government. The journal refers to the cases of Dharanidhar Gupta and Nagendra Nath Gupta, who were convicted in what is known as the Harrison Road bomb case. There are many in the country who never believed and who do not believe even now that these two young men were really guilty of the offence of which they were convicted. Their release on an occasion like this would have given general satisfaction. The journal hopes it is not too late even now to reconsider the matter and to grant a general amnesty to political offenders.

1564. Commenting on the announcements made at the Durbar by his Excellency the Viceroy at the command of His

Announcements made at the Delhi Durbar.

Imperial Majesty, the *Mussalman* writes as follows:—

In East Bengal the Muhammadan population preponderated, and they thought that, accordingly, they had an advantage over the other community. They should bear in mind that the Muhammadan population in the proposed Province will also exceed the number of the Hindus by twenty lakhs. So the numerical strength still remains. There is also another question about which some of the journal's co-religionists are very keen. They say that the advanced community would exercise much greater influence with the Government in Calcutta than the Muhammadans, while in East Bengal the Muhammadans now exercise greater influence with the Government at Dacca. There is some truth in this, and unless the proposed new Government adequately respects the claims of the Muhammadans, there may be a Muhammadan discontent specially in East Bengal. One redeeming feature in the situation is that there has been a general awakening amongst the Mussalmans, and they are most likely to agitate if their claims are neglected and their rights remain unrecognised. Nothing can be achieved without agitation and sustained movement. If the Mussalmans recognise the value of agitation and act accordingly, the Government will be bound to accede to their legitimate demands.

1565. Commenting on His Majesty's visit to Calcutta, the *Amrita Basar*

The Royal visit to Calcutta.

Patrika writes:—The European quarter of the town is receiving every attention from the Civic

Fathers, commensurate with the importance of the occasion. But what of the northern quarter—nay, all those localities which are occupied by the Indian subjects of Their Gracious Majesties? Not only does the journal find no effort on the part of the municipal authorities to improve them in any way, but the condition of roads, lanes, etc., is wretched, to say the least of it. During the recent rains there was not a street nor a lane which was not ankle-deep in slime and mud; ruts and holes disfigure even the larger roads; the lighting arrangements are also not up to the mark; the water-supply is inadequate. Yet for all this, the Indian citizens do not pay any lesser rate than the fortunate denizens of the southern quarter. If a return were to be prepared and published, giving the amounts spent from the municipal funds on the up-keep and improvement of the two sections of the metropolis, it would at once be seen what the difference is in their treatment. But the revenue of the Corporation is mostly drawn from the Indians. Why, even the palatial residences occupied by our European friends are owned by Indians, so that it can never be argued that the Europeans contribute more

BENGALIAN.
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AMRITA BASAR
PATRIKA.
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BENGALUR,
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to the Corporation funds. Such being the case, the journal believes the Indian rate-payers have a just grievance when their absolute needs and requirements are not considered, while the luxuries of others are promptly attended to. The Hon'ble Mr. Maddox has been justly honoured. While offering their congratulations to him, the rate-payers certainly have a right to claim his immediate attention to the filthy condition of the northern section of the town.

1566. Commenting on the great administrative reform, the *Bengalee* protests against the *Statesman* speaking in the name of, or on behalf of, the people of Bengal. It has forfeited all right to represent their views by its persistent opposition to their most cherished interests. The journal declares on behalf of its countrymen—and it has far greater right to do so than the *Statesman*—that the people of Bengal do not feel themselves insulted by the great administrative reform with which the visit of His Majesty and the name of Lord Hardinge will be inseparably associated. Far from the people suffering from any sense of humiliation, they feel the deepest gratitude towards the Sovereign who has granted them the boon, the Minister who advised the Sovereign, and the Viceroy who initiated it. The royal message divides itself into two parts—(1) the modification of the partition of Bengal and (2) the transfer of the capital of India to Delhi. As regards the first part of the message, it represents the earnest, persistent, deep and heart-felt prayer of the Bengali nation, uttered from a thousand platforms and voiced by millions of people. Was it necessary to consult the people of Bengal about it? And are the people so stupid as to swallow the bait of the *Statesman* and feel themselves insulted, because they have not been formally consulted? As regards the transfer of the capital, it is true that the people of Bengal have not been consulted. It is also true that there may be some differences of opinion about the matter. But there is also a body of opinion in the Bengali community in favour of the transfer. This, however, at any rate is certain, that no dissent will be raised by the Bengali community to this part of the Royal message, having regard to the great boon of the modification of the partition with which the happiness of millions of a people and the future of the Bengali race is so intimately bound up.

HINDOO PATRIOT,
16th Dec. 1911.

1567. The editor of the *Hindoo Patriot* remarks that the pronouncement which was made in person by His Imperial Majesty the King that the capital of India is to be changed to Delhi and that the two Bengals are to be united and placed under a Governor, that a new Lieutenant-Governor in Council is to administer the areas of Behar, Chota Nagpur and Orissa, and that Assam is to be administered by a Chief Commissioner is what will engross the attention of the people from one end of the Indian Empire to the other. The union of the two Bengals has been received with the greatest joy and acclamation by the people of Bengal. They viewed the partition as one of the greatest blunders made by the Indian administration; they looked upon it with distrust and refused to be reconciled to it, so that the pronouncement now made by the King that they are to be reunited and placed under a Governor has evoked nothing but praise from all sides. The 12th December of this year will accordingly always remain a red-letter day in the annals of the Bengali community, and His Majesty has done a most gracious act and conferred a veritable boon upon a large and important section of the Indian community, who were ever averse to the partition and who are giving expression to a genuine unbounded joy that "a settled fact" has been unsettled by the graciousness of His Majesty the King-Emperor.

Even this great change in the policy of the Government will in the course of time come to occupy a secondary place in the minds of men when viewed in connection with the transfer of the seat of the Government to Delhi. This change will affect much in the social and political life of Bengal, and though it will not be greatly realised at the commencement it is bound to be felt more acutely with the advancing years. The change of the capital to Delhi cannot be viewed in any other light than as a lasting loss to Bengal. Its geographical position and the facilities which it possesses for trade and commerce may in some measure relieve the severity of the blow, but that blow will tell even greater in the course of time than it is now felt, when the prestige of the present capital city in India has been shaken by its no longer being the capital city.

1568. A correspondent of the *Bengalee* writes as follows:—The Royal

Royal boons.

boon of the 12th December has been hailed all throughout the Provinces affected by the modification of the partition of Bengal, but the people of Assam, it is greatly feared, could not join in the chorus of enthusiasm displayed by people of other parts. If Behar, Orissa and Chota Nagpur could be united and formed into a separate and a new Lieutenant-Governorship, why could not Assam, Sylhet and the Hill districts be formed into another, to which latterly the Frontier Division (contemplated by the Secretary of State in his despatch, 1st November, to the Governor-General, published in the *Gazette of India Extraordinary*) might be added? The Assamese may not like to be tagged with an advanced province, where their interests, it was feared, were likely to be jeopardised, but they would not like to be governed by a Chief Commissioner without a Council and without an element of popular representation in the administration. The Province of Assam has indeed proved a knotty affair for administration to our Government, and the solution, we are afraid has not yet been satisfactorily arrived at by our administrators.

The Secretary of State for India was evidently mistaken in his opinion that "the inhabitants of this Province (Assam), of first-rate importance in industry and commerce, are not likely to offer any opposition to the change." We are not in favour of this change, which may deprive us of representation on the Council, and this change will surely draw us 25 years back. We beg to point out to His Lordship that the condition of the province has greatly been changed since it was first formed into a Chief Commissionership in 1874, and we hope that these 48 years had been quite enough to give the people a training and a civic education to entitle them to a popular administration, and indeed, they fully justified our expectations from our experience for the last six years. Assam has been greatly disappointed, and for the fault of the few Abors and the convenience of Bengal, must Assam continue to remain a non-regulated province? The Assamese had always been a law-abiding race, and during the last period of tumult and unrest in India, there was not a single case in Assam which could be characterized as seditious or disloyal. Whatever has been announced by His Royal Majesty in Delhi, we would crave the indulgence of His Excellency the Governor-General to point out that nothing less than a Council and a popular representation in the new administration would satisfy the people of Assam.

1569. The *Indian Mirror* says that the anxiously awaited boons have come, and it can be said without the slightest exaggeration that there is not a single individual

Coronation boons.

in the Empire to whom they have not brought gladness and satisfaction. His Imperial Majesty's suzerainty extends over a heterogeneous population, comprising many races, and all of them share the Royal bounties. The most magnificent boon which the masses get is the gift of fifty lakhs of rupees for the promotion of popular education in its truest sense. The gift of the money, which is to be supplemented by generous grants by the Government of India in future years, is not all. It may be taken as the earnest of a well-systematised policy for the education of the masses. Future generations will remember this Royal gift with feelings of fervent gratitude. The Princes and Nobles get valued privileges, and so do the Indian Army. The decision to admit loyal Indian officers, men and reservists of His Imperial Majesty's Indian Army to the great distinction of the Victoria Cross for valour, has been hailed with the utmost satisfaction. The encouragement of Hindu and Moslem classical learning by the award of a pension to each recipient of the title of Mahamahopadhyaya and Shams-ul-Ulema has made a profound impression on the Indian mind. The British Sovereign hereby distinctly assumes the character of the ancient Kings who are immortalised in epics and songs as patrons of classical learning.

Last, but not least, the journal has to mention the important administrative changes. Although opinion may be divided on the subject of the modification of the partition, especially in Eastern Bengal, where the greater portion of the population had acquiesced in the "settled fact," yet the reunion of the two Bengals must be acknowledged to be a satisfactory solution of a political difficulty. The Government was assured, over and

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over again, that, if the partition were modified, so as to bring the Bengali-speaking population again under one local Administration, all unrest and discontent would disappear. The Government has taken the leaders of the anti-partition agitation at their word; and it remains for the latter to accord their whole-hearted assistance to the Government in the smooth and successful working of the new administrative scheme. The journal has no doubt that the magnanimity of the Government is gratefully appreciated, and, although one must be prepared for some dissatisfaction among the Muhammadan community of Eastern Bengal, one entertains the hope that the full measure of co-operation will be forthcoming. The creation of a Governorship is the most momentous feature of the new administrative arrangement. That the change will be in accord with the new conditions, cannot be gainsaid. The innovation had been urged from time to time, and no time could have been more appropriate for its inauguration than the Royal visit. Beharis get, of course, what they have wanted for a long time—a separate Lieutenant-Governorship. Chota Nagpur and Orissa are yet too unadvanced to be able to feel the effect of any change.

INDIAN MIRROR,
16th Dec. 1911.

1570. An esteemed friend of the *Indian Mirror* writes:—"Why remove the seat of the Government of India to Delhi? Why not retain Calcutta and its suburbs with Barrackpore and Howrah for the Government of India, and have Dacca as the seat of the Governor for Bengal? Calcutta is a British-made capital and should not be abandoned in favour of Delhi, which has to be made anew. For the Governor of Bengal, Dacca will be a more fitting place. This arrangement will save a lot of extra expenditure and ought to satisfy all parties concerned." The editor commends it to the Government and European and Indian fellow-subjects for consideration.

AMRITA BASAR
PATRIKA,
16th Dec. 1911.

1571. The *Amrita Basar Patrika* states that the *Liverpool Courier* announces that Prince Arthur of Connaught is to be made the Viceroy of India. The journal does not know what foundation there is in the above statement. But one thing is certain, if a member of the Royal Family be the Viceroy of India, it will greatly please the Indians.

BENGALUR,
16th Dec. 1911.

1572. The editor of the *Bengalee*, in commenting on the change in the Viceroyalty predicted by the *Liverpool Courier*, says that the whole of Bengal, and in fact the whole of India, earnestly hopes that the prediction will be falsified, and that the present Viceroy, who has begun so well, and who has already given signal proofs of his statesmanship and his courage, will be permitted to remain at the head of Bengal's affairs to the end of his full normal term.

AMRITA BASAR
PATRIKA,
16th Dec. 1911.

1573. Commenting on Lord Hardinge's scheme of self-governing Provincial Administrations, the *Amrita Basar Patrika* says that Lord Hardinge will add another great obligation to those already conferred on the people of Bengal if the information of the special Delhi correspondent of the *Statesman* be correct. It is that the first Governorship of Bengal will be conferred upon Sir Lawrence Jenkins. Indeed, if the Bengalis had any choice in this matter, they would have, with one voice, acclaimed their highly respected Chief Justice as their ruler. With Sir Lawrence at the head of the Government, Bengal, which is in a very bad way, may count upon a brilliant future before it. The only objection to the arrangement is, that the High Court will be a loser thereby, for, it is very difficult, if not impossible, to secure a worthy substitute for the present Chief Justice.

INDIAN MIRROR,
16th Dec. 1911.

1574. The *Indian Mirror*, observes that opinions among the Indian community in Calcutta appear to be divided on the subject of the recently announced changes. There are not a few who feel that the modification of the partition has been obtained at too dear a price; and even among those who were supporters of the anti-partition movement, there is a feeling that the still existing arrangement would have been preferred to the loss of the prestige involved in the transfer of the capital from Calcutta. This is the real feeling among a considerable portion of the community. But, in view of the

pronouncements made by His Excellency the Viceroy, the Indian community agree that every assistance should be rendered to the Government—loyally and wholeheartedly—in carrying out the new arrangements.

1575. The *Indian Mirror*, in commenting on the report of the Agricultural Department of Eastern Bengal and Assam for the year ending the 30th June last, says that Mr. Pillay's method of working by demonstrations carried on for several weeks in succession in the same village, is having much greater results than all the measures previously adopted for the benefit of the handloom industry. He is reported to have proved himself a thoroughly practical man, able to appreciate and meet the difficulties and requirements of weavers in different places. The Local Government has done well to sanction the permanent retention of Mr. Pillay in the post of Weaving Instructor.

1576. The editor of the *Comrade* states that the Imperial announcement relative to the transfer of the seat of the Indian Government from Calcutta to Delhi has created immense sensation throughout the country. The correspondence between the Indian Government and the Secretary of State regarding the matter had begun in August, but so strict has been the secrecy maintained that probably not more than a dozen persons might have known of the change before it was announced. Excepting in Bengal, where it touches certain vested interests too closely, the transfer of the Government seat to Delhi has been received with considerable satisfaction in every other part of the country. Calcutta had made it possible for the Bengali to loom beyond all proportions in all Indian affairs, and it is no fault of the Indian Government if it viewed public questions affecting the whole of the country sometimes in a false perspective and consequently blundered. In Delhi, while perpetuating a great Imperial tradition and finding an appropriate capital for a great Empire, the Government will find the necessary detachment for the impartial conduct of Indian affairs. The Anglo-Indian Press in Calcutta is up in arms against the change. The non-official community in this city is as a class very powerful and the Anglo-Indian Press is ever ready to dance to its tune.

1577. In commenting on the great administrative changes made at the Delhi Durbar by His Majesty the King-Emperor, the editor of the *Comrade* writes:—As regards the importance of the scheme there can hardly be two opinions. The Government of India regard it as "one of the most weighty decisions ever taken since the establishment of British rule in India." But when we come to consider the manner in which such a "weighty decision" has been arrived at, we stand amazed at the audacity of the whole enterprise. There is no pretence of consulting public opinion, there is no reference to the assistance given by local Governments, to whose opinions so much deference is seemingly paid when the Government of India have made up their mind to pass or reject a measure and the outlying provinces say "Amen."

The capital of India is transferred to a distance of a thousand miles after a century and a half, two provinces are united, two others are cut up to form another local Government and a local Administration, a Lieutenant-Governorship is converted into a Governorship, a new province is given Council Government while the destinies of much older provinces are still in the hands of single individuals, and a smaller unit, which had been given representation in a Legislative Council, is wholly disfranchised. And the local Government so deeply affected knew no more of these tremendous and far-reaching changes than the scarlet runners of the Supreme Government. It makes one doubt whether we are living in the twentieth century under the ægis of the British Democracy or in the fourteenth under erratic 'Ughlak. If, in the words of the Earl of Crewe, this does not satisfy the historical sense of millions, we do not know what else would do. It will be said and it is being said unofficially that the discussion of "so abrupt a departure from the traditions of the British Government and so complete a dislocation of official habits" would have caused endless agitation, but this is nothing else but a repetition of our grievance. If discussions and agitations are incongruous when changes of such great pith and moment are contemplated, we

INDIAN EMPIRE,
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COMRADE,
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COMRADE,
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are asked to believe that the only subjects which the country can be trusted to discuss are wells and drains and smoky municipal lamps. The Government of India have in this instance not only choked public opinion for which in fact they have never had any superstitious respect, but have also strangled local Governments.

BEHAR HERALD,
16th Dec. 1911.

1578. In commenting on the Coronation of His Majesty King George V, the *Behar Herald* states it is only under the liberal rule of Britannia that changes such as have been made, practically conferring Home Rule on Bengal, were possible. It is demonstrated beyond all manner of doubt that the legitimate aspirations of the people are bound to be respected even at the risk of the loss of so-called prestige of the Government. The journal cannot be far wrong to assert that this one act of grace of its benevolent Emperor has broadly based the British rule on the bed-rock of moral force to defy the blasts of time for milleniums. The united prayer of His grateful and loving subjects has gone forth to Heaven, which will not be unheard, to grant the Emperor and Empress long years of health and a prosperous reign.

COMRADE,
16th Dec. 1911.

1579. The *Comrade* writes as follows:—The solemn rite of State, in which His Imperial Majesty, George V, Emperor of India, was the central figure, was gone through on the 12th December with impressive ceremonial on the historic ground of Delhi. The event, in every sense unique, has added a brilliant chapter to the vast and variegated annals of this ancient country. It has set the seal to a great imperial purpose. A festival of such solemnity and splendour could not have been more fittingly celebrated. British rule in India, looked at from any point of view, is a wise dispensation of Providence. The task of raising a fallen people and inspiring them with new hope and courage to solve the problems of their destiny in the light of modern wisdom and experience has been, on the whole, ungrudgingly performed. The gracious appearance of the Sovereign in India has as much emphasised the Imperial responsibility of England as it has evoked genuine and whole-hearted gratitude in this country for her beneficent mission. The homage of the people and Princes of India rendered to a Sovereign who stands for all that is righteous and just and fruitful in England's Imperial task, has brought India and England together in conscious union of hearts and purpose. The bodily presence of the Emperor, addressing his people in India his solemn greetings, and bidding them to be of good cheer for the future, have set the Crown on a unity of ideal and endeavour.

COMRADE,
16th Dec. 1911.

1580. The *Comrade* says that the Viceroy's announcement of "the grants, concessions, reliefs and benefactions which His Imperial Majesty has been graciously pleased to bestow upon this glorious and memorable occasion" has at last set at rest the wild speculation that has been rife in this country about the Royal boons. They cover a wide range and go to benefit various classes of people. The army and subordinate public services, the title-holders, persons who have rendered conspicuous public service, criminals and debtors in prison, have alike benefited by Royal clemency and favour. But the "boon" which will be hailed throughout the country with special joy and gratitude is the grant of fifty lakhs for the promotion of truly popular education. The journal hopes that Mr. Gokhale's Bill, now before the Imperial Legislative Council, will be passed into law. It embodies a measure of supreme public importance and it should be recognised by the Legislature and State. The principle of compulsion, even though premature under the circumstances for universal application, should be given a trial in carefully selected areas, and for the ultimate good of the country, should receive legislative sanction.

COMRADE,
16th Dec. 1911.

1581. In commenting on the Durbar Honours conferred on private individuals and public servants, the *Comrade* says that it is surprised not so much on account of the presence of those who ought not to have been there, as on account of the absence of those who, in all conscience, ought to have been there. The omissions are glaring and unaccountable, particularly in this year of the Coronation Durbar. The journal has no quarrel with the Government if it has seen fit to decorate itself in profusion, though it is non-official merit that stands most in need of official recognition and encouragement. But it is certainly time to give

emphatic expression to the widespread public disappointment and surprise at official coldness and neglect towards those who have grown grey in the service of their country. Some of the recognised leaders of great communities who are held in universal esteem and reverence on account of their life-long labours and devotion to high and noble causes, seem to find no place in the official scheme of things.

Much as the journal dislikes personal references, it cannot in this instance omit to mention the names of a few Mussalman leaders of public eminence whom the Government has thought fit to ignore. No public man in India is more honoured and respected or carries greater weight in his own community than Nawab Mushtaq Hussain, Viqar-ul-Mulk Bahadur. He is the Secretary to the Trustees of the Aligarh College and, as successor of Sir Syed Ahmad and Nawab Mohsin-ul-Mulk, enjoys the distinction of being the acknowledged head and representative of the whole Mussalman community. His services in the cause of Moslem education are invaluable, while his share in helping to build up the existing attitude of the Mussalmans towards British rule has by no means been inconsiderable.

One of the greatest scholars and poets of Modern India, a leader of thought, whose message has wrought a greater change in the attitude of the Mussalmans towards Western civilisation than the labours of any other from amongst the brilliant band of the lieutenants and coadjutors of Sir Syed, has not been found worthy of a higher honour than the title of Shams-ul-Ulema, grudgingly bestowed upon him some years ago. The journal means Maulana Altaf Hussain Saheb Hali. Men like Nawab Viqar-ul-Mulk and the venerable Poet of Panipat are among the makers of Modern India. Titles would not exalt them so much as they would exalt the titles and raise their value in public estimation.

1582. The *Amrita Basar Patrika* states that it cannot too adequately-praise Lord Hardinge for the scheme of real self-governing Provincial Administrations government foreshadowed in the memorable despatch in which he urged and advocated the momentous administrative changes. His Excellency's proposal is "gradually to give the provinces a larger measure of self-government until at last India would consist of a number of administrations autonomous in all provincial affairs, with the Government of India above them all and possessing power to interfere in case of misgovernment, ordinarily restricting their functions to matters of Imperial concern."

If Lord Hardinge is to set about making the experiment of real self-government in right earnest, His Excellency will have to begin by revising the present regulations relating to election, and securing some important changes in the Councils Act. If he has any such impression that the Councils constituted as they are at present are good enough for his purpose, the journal entreats him to make an independent enquiry into the present nature of their constitution and then judge whether an immediate change is not urgently called for for giving effect to his noble scheme of true political insight, for the journal need not conceal the fact, even at the present moment of universal rejoicing, that the so-called reformed Councils have never been regarded by the thoughtful and self-respecting section of its countrymen as any real advance in the direction of self-government.

As for the representative character of the present-day Councils men of real culture and character, who command the confidence of the people, are mostly conspicuous by their absence on these would-be self-governing bodies in the different provinces. One or two of this class may have got in here and there, but their power for good has been considerably minimised by the preponderance of an element hardly accustomed to independent thought and action. It should be remembered that the so-called non-official majority do not consist of elected members only, but the nominated ones also, who are, to all intents and purposes, official.

1583. The *Bengalee* remarks that the *Statesman* in a leading article of Thursday, amid a mass of frothy nonsense, drew attention to a constitutional question, arising out of the momentous decision announced by His Majesty, to which it may not be out of place to refer for a moment. The decision is condemned on the ground, among others, that the people of Calcutta and Bengal were not

AMRITA BASAR
PATRIKA,
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consulted in regard to it. The people, the journal is told, have a constitutional right to be consulted in regard to all questions affecting them, and not to consult them in such matters is to act in an unconstitutional manner. Now, in the first place, this is not the first time that the Government of India have taken a momentous step without taking the officials or the public into their confidence. When Lord Dufferin sent a despatch to the Secretary of State proposing an enlargement of the Legislative Councils, he consulted nobody, except perhaps his colleagues in the Government of India. Not even the Provincial Governments were consulted. The journal can well imagine the fate of the proposal if once the Provincial Governments were asked to state their views in regard to it. There are at least two cases on record of proposals of the highest importance being wrecked because the Provincial Governments were consulted in regard to them. The proposal for the introduction of simultaneous Civil Service Examinations was not given effect to because the Provincial Governments which were consulted were all, except one, opposed to it. So likewise the important administrative reform, known as the separation of judicial from executive functions, for which the country has been crying loudly for the last twenty-five years, has not so far been carried out, merely because there is a wide divergence of opinion on the subject among the officials, as there must always be.

BENGALUR,
16th Dec. 1911.

1584. A correspondent of the *Bengalee* writes as follows:—All Bengal rejoices at the signal favour shown by His Majesty to the Bengali-speaking people. Let us hope and pray to God in all humility that we may prove ourselves worthy of the distinction and that the Government will ere long recognise that the contentment of Bengal is no mean asset of the Empire.

The settlement of the details of the readjustment will take some time. I hope you and all other leaders of Bengali public opinion will at this supreme moment of triumph prove that we have not, in seeking a reunion of Bengal, been unmindful of the interests of others, and that we have the generosity not to desire that in our good any one should be seriously injured.

Let us therefore make it clear in the first place that we do not want that any real advantages which Muhammadans have acquired by the Government being in Eastern Bengal should be taken away from them. It should be our earnest endeavour to get all that any section of our countrymen may have got as a special favour, and not to insist that the special favour should be taken away from them, except where the essence of the favour consists in the degradation of the rest of the people.

It is important also to insist that the rightful vested interests of people of Dacca and Chittagong should not be disturbed. One of the few really pleasing features of the partition was the development of Dacca. We hope that in settling the details of the new Government attempts should be made to maintain its importance so far as possible. The retention of Dacca as a subsidiary capital as Sir A. Fraser wanted Ranchi to be and the maintenance of its present status as a centre of high education, are proposals which strike me as likely least to disturb the position and importance of Dacca.

The importance of Chittagong as a port would depend mainly on its natural advantages and its means of communication with the interior. But we feel sure that in annulling the partition, the Government will be pleased to see that no support be denied to Chittagong in reaching the stage of development which it is naturally capable of, by improving the port and its communication with the interior.

I have exhausted the only substantial advantages of partition, and if the Government can maintain these, not a whisper of discontent would be heard and not even a half-hearted mourner would accompany the bier of Lord Curzon's pet child to the grave.

HINDOO PATRIOT,
16th Dec. 1911.

1585. Commenting on the administrative changes proclaimed by His Imperial Majesty at the Delhi Durbar, the *Hindoo Patriot* remarks as follows:—The good position which Calcutta has hitherto occupied in its relation to other centres of trade in India is a thing that is liable to be shaken by trade routes. And as an instance it will only be necessary to state that Karachi has been going up by leaps and bounds, and is absorbing a good deal of the commerce which

formerly used to find its way to Bombay for exportation. Similarly, if other towns in India are able to pour in their commerce to any given centre at a cheaper rate than Calcutta is able to do, it does not require much reasoning to show that Calcutta in the course of time is bound to lose that trade, or at least not to have so much of its produce accepted as any other city better situated, and accordingly having less freight to pay. The internal trade of Calcutta with other parts of the Empire is therefore a matter of unreliability, subject to the vicissitudes engendered by the ability of other places to produce goods that form staple articles of her trade.

A capital city has particular advantages of its own which are not enjoyed by cities of lesser importance. The very fact that it is the seat of an Imperial Government tends to promote trade and commerce of every description. It brings in its train those who by their skill, energy and capital are able to develop the resources of a given area and to render it more thriving and its inhabitants more prosperous. The arts and sciences flourish in an atmosphere that is made more congenial to them and prosperity reigns in an entourage where men of light and leading are located. It becomes the destination to which all eager to make a name or amass a fortune are bound. It will be idle therefore to argue that a city loses very little by having its rank as the capital lowered. It loses a great deal and much of the loss is not apparent at the time, though the fact is felt as time rolls on. It is accordingly a pity that Calcutta should be deprived of its high estate of being the capital of India, a position which it has been holding ever since the British came into possession of the country. The fiat, however, has gone forth and the people of Bengal will have to reconcile themselves to the fact in the best way that they can.

1586. The *Indian Mirror* states that the proposal of having a member of

INDIAN MIRROR,
16th Dec. 1911.

Rumour about a Royal Viceroy. the Royal family as Viceroy of India has been mooted from time to time, and it was very much before the public before Lord Hardinge's appointment to the office. It will be remembered that an article by His Highness the Aga Khan in one of the English journals, in which he strongly advocated the desirability of such an appointment, received considerable attention. It is striking that, following the great and epoch-making concessions which His Imperial Majesty has granted to India, the rumour should be afloat that such a change is in contemplation. Curiously enough, the rumour emanates from an English provincial paper, and not from any of the big London dailies who are generally well posted in matters of Imperial politics.

The rumour might have been ignored at any other time, but certain circumstances cause some importance to be attached to it. In the first place, the present Royal visit has given India an exalted place in His Imperial Majesty's dominions, and it is generally recognised that she will come to occupy a yet higher place within the British Empire. The appointment of a Royal Viceroy to govern the Empire would, therefore, be in the fitness of things, more especially as one of the British overseas dominions—Canada—has already been honoured with the appointment of a member of the Royal family in the person of His Royal Highness the Duke of Connaught as its Viceroy.

1587. Commenting on the Imperial Durbar, the *Reis and Rayyet* states

REIS AND RAYYET
16th Dec. 1911.

The Coronation Durbar of His Majesty King-Emperor George V. that the vast significance of the Royal visit can hardly be overrated, and cannot possibly be underestimated. It is a grievous and fundamental mistake to suppose that the Delhi Durbar has been held to impress the Indian people with an idea of the military prowess and resources of England. To maintain so would be to place the Emperor's Durbar on the same level with the Durbar of 1903, investing it with no higher meaning and loftier purpose. The power of England and her King is self-evident, not only in India but all over the world, and does not require to be demonstrated so laboriously to the people of India after one hundred and fifty years of British rule. The display of pomp and power which India has seen rehearsed again and again at Delhi during this week and the past, is after all of a secondary importance in the eyes of the people. It can indeed be asserted that the noble hearted King-Emperor has not undertaken a voyage across the waters to India—for the first time in the history of English Kings from the lion-hearted Richard—merely to enable the Government to get up a brave show of swords, rifles and bayonets,

blazing in the mid-day sun. The true significance of the gracious visit lies elsewhere, and that the people of India have grasped and value more than the service that the sword has done for this country. No fact is more patent to all than that the Emperor, to whom alone is due the auspicious event which has laid the people of India under a deep debt of grateful obligation to him, and over which there is sincere and widespread joy in the country, intended, in person and with his august consort, the Queen-Empress, to bring the conviction home to the minds of his loving subjects here that they occupied as high a place in his heart as his subjects in England, that he was their Emperor not simply in name but in stern reality, that their unswerving loyalty was valued and appreciated, that sympathy and, with it, trust and confidence, and the rights of British citizenship were what they were fully entitled to by virtue of the greatness and importance of their country and their position in the Empire. The Royal visit has gone far to justify itself. It has established a bond closer and happier than ever between India and the Throne; it has conferred a real dignity on this Empire and its people; it has, besides, quickened the forces that make for progress and contentment. That is a feat remarkable enough to accomplish and worthy only of a generous sovereign, and King-Emperor George V will be ever remembered and cherished as the noblest of India's monarchs. The journal can only pray in silence for the fulfilment of his Majesty's hopes. "May the Divine favour of Providence watch over my people and assist me in my utmost endeavour to promote their happiness and prosperity."

BENGALUR,
17th Dec. 1911.

1588. A correspondent of the *Bengalee* states that there is a very strong feeling that every Bengali should boycott the *Statesman* for the disgraceful language used by

Coronation boons.

it regarding the modification of the partition of Bengal.

BENGALUR,
17th Dec. 1911.

1589. A correspondent of the *Bengalee* writes as follows:—Why remove

Change of the seat of the Gov-
ernment of India to Delhi.

the seat of the Government of India to Delhi? Why not retain Calcutta and its suburbs, with Barrackpore and Howrah, for the Government of India and have Dacca as the seat of Government for Bengal?

BENGALUR,
17th Dec. 1911.

1590. The *Bengalee* says that a contemporary refers to the possibility of

The Royal visit to Calcutta.

the Royal visit to Calcutta being cancelled. The journal trusts that there is not the smallest

foundation for such a rumour. It cannot, indeed, undertake to speak of the feelings of the European community; but it quite believes that neither the *Statesman* nor the *Englishman*, in the hysteric state of mind in which they are at present, represents the sense or the judgment of level-headed and sober-minded Europeans. But as regards the Indian community in Calcutta and all over Bengal, they are animated, one and all, by a deep sense of gratitude for the great boon of the modification of the partition.

INDIAN MIRROR,
17th Dec. 1911.

1591. In commenting on the change of the capital of India from Calcutta

Change of the capital of India
from Calcutta to Delhi.

to Delhi, the *Indian Mirror* states that the citizens of Calcutta are greatly disappointed at the removal of the capital from their midst, and the matter now

admits of no criticism. The decree has been passed, and the foundation of the new capital has been laid by His Imperial Majesty. In these circumstances, and also having regard to the pronouncement of His Excellency the Viceroy, the citizens of Calcutta, both European and Indian, must consider it their duty to lay aside all personal sentiment and to co-operate whole-heartedly with the Government in carrying out the changes. So far as the Indian community is concerned, the general feeling, rightly or wrongly, is that the anti-partitionists are chiefly responsible for Calcutta's position as the capital of India ceasing to exist any longer. The public feeling, on the other hand, is one of fervent gratitude to the Government. By undoing what was regarded as "a settled fact," the Government has shown a magnanimity for which the people of Bengal cannot sufficiently express their gratitude. In view of the responsibility which attaches to the leaders of the anti-partition agitation, it behoves them to spare no efforts to ensure the smooth working of the coming administrative changes. It would be well for them to profit by the lessons of the past and not to give vent to insensate agitation in any matter in future. Perhaps, if a plebiscite were taken now, the weight of public opinion would be in favour of the *status quo*.

1592. The *Hindoo Patriot* says that the transfer of the capital of India from Calcutta to Delhi has raised a vehement

Transfer of the capital of India from Calcutta to Delhi.

protest from some quarters, Indian and Anglo-Indian, and has been favourably received in some other quarters. As far as one can see, it can be safely assumed, now that the Royal fiat has gone forth, there will be no use in agitating over a thing that is considered to be fully beneficial to the whole of India. The journal advises its Bengali brethren not to cry over spilt milk, for it is only advantageous to them in all respects. The despatches, bearing on this subject, between the Viceroy and the Secretary of State for India, clearly set forth that the Government of India have a higher object in view. It is stated that all the Presidencies will be given more autonomous powers under their respective rulers and will be made more independent in local improvements.

HINDOO PATRIOT,
18th Dec. 1911.

1593. In commenting on the great and memorable Delhi Durbar of 1911, the *Hindoo Patriot* writes as follows:—The

The Delhi Durbar.

HINDOO PATRIOT,
18th Dec. 1911.

capital of India has been changed, and some heart-burning has apparently been caused in certain quarters. Curiously enough, the declaration of the change seems to have very little affected the general body of the Bengali population, who view it with very little concern. At least those who are supposed to voice Bengali feeling have so far sounded no trumpet blast or thought no unutterable things in the way of a monster protest that should be made against the shifting of the capital. The citizens, generally speaking, appear to be indifferent whether the capital of India remains with Calcutta or with Delhi. The members of the trades are more deeply interested in the matter, as they fear that much custom will be lost by the Government of India with its followers moving away to Delhi. The matter, however, is one of Imperial policy and will have to be dispassionately viewed by all sections of the people in India. It will not do to take narrow and personal views of the question. The whole crux of the matter is whether Calcutta or Delhi would make the better capital of India. The Government say that the latter will suit them best, while some portion of the Calcutta public affirm that not a better spot than Calcutta could be found to meet all the requisites of a capital city. Who is there, then, to decide this knotty problem? Some of our contemporaries who have taken up the mercantile view of the question lay much stress on the point that the action of the Governor General has been unconstitutional as the people were not invited to have their say of the subject. Does the matter entail a disputation of the prerogative of the Crown or of some such prerogatives which His Excellency the Viceroy is supposed to possess? What constitution does India possess, and who gave it that constitution? Has it got any real *Manga Charta* by which it might anchor?

1594. The *Amrita Basar Patrika* states that Tommy Atkins need not be deprived of his beef during his stay in India, only

The question of beef.

let it come from Australia or elsewhere in the frozen state; do not inflict serious harm upon Indian agriculture nor wound the susceptibilities of Hindus by killing cows for beef-eaters in India. This is the gist of the petition for which the deputation of three Indians is now making itself heard in London.

AMRITA BASAR
PATRIKA,
19th Dec. 1911.

1595. The *Bengalee* states that the keynote of that part of the despatch which dealt with the question of the partition, was the recognition by the Government of India of the necessity of placing the Bengali-speaking popula-

The Bengali-speaking population.

tion under one and the same administration. The journal may, therefore, legitimately expect that in making any redistribution of boundaries, the Government of India will attach due importance to the consideration they themselves urged. There are districts outside the five Bengali-speaking divisions which are as truly Bengali as the districts included in those divisions, Sylhet and Cachar, for example, or Balasore or Manbhum. Already the people in some of these districts are excited over the prospect of their separation from Bengal. At a crowded meeting held at Sylhet on Sunday last resolutions were passed containing an expression of loyalty and gratitude to Their Majesties for the Coronation boons and praying for the incorporation of Sylhet as a Bengali-speaking district with Bengal. A memorial, the journal is told, will be

BENGALIAN,
19th Dec. 1911.

submitted to the Government of India on the subject. It earnestly hopes that when the question comes up for consideration, the prayer of its Sylhet brethren will meet with a sympathetic treatment at the hands of the government of Lord Hardinge.

INDIAN MIRROR,
19th Dec. 1911.

1596. The *Indian Mirror* states that the Indian community have been enthusiastic from the beginning, and since the promulgation of the boons, the public rejoicing has risen to a pitch which has no parallel in the history of this city. The journal may state in this connection that there is a general feeling among the Indian community that an opportunity should be given to them to testify their loyalty in a still more marked manner. According to the present arrangements, South Calcutta only will be the scene of the Royal Procession. The Indian inhabitants feel that it will be a supreme honour conferred upon them if a Royal Procession can be arranged through the northern quarter of the city. In any case, North Calcutta may be depended upon for celebrating the Royal visit with the same enthusiasm, though not with the same brilliancy, as South Calcutta.

H. C. HUNT,

Asstt. to the Deputy Insp.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,
9, ELYSIUM ROW,
The 23rd December 1911.

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